[illegible]

[illegible] D.D.

[illegible]

Prov. 18. [illegible] The spirit [illegible] will sustain his [illegible] but a wounded spirit who can bear [illegible]

[illegible] Dom. C. 1.

[illegible]

LONDON, Printed for Thos. Parkhurst at the Bible and Three Crowns in Cheapside, Near Mercers-Chappel, 1679.

A PREFACE TO THE READER.

I Am neither ignorant, nor forgetful, that there are several choice Treatises *which at large insist upon some of those Proofs and Arguments which I endeavour to prosecute in my ensuing Discourse, intitled,* Counsels and Comforts for troubled Consciences. *One of those* Treatises *bears this Title,* The Souls Conflict. *The* * *Author was a profound and experienced Divine, and had (as the Prophet* Isaiah *makes mention)* the Tongue of the Learned; *for he well knew how to speak* a word in season to him that is weary. *And as his heart was frequently and seriously busied* in inditing a good matter,

* Dr. *Sibs* Master of *Katharine-Hall in Cambridg.*

Isa. 50. 4.

Psal. 45. 1.

ter, so his tongue was the pen of a ready writer. *That whole Book may well be compared to a string of pearls, and precious stones,* whole price is far above rubies. *That learned and experimental Writer plainly shews himself as another* Barnabas, *a* Son of Consolation.

Another Treatise resembles the former, being good old gold *of the same piece, as to the choice matter therein handled (though in a loftier stile) the Title of this Book is* Instructions for a right comforting of afflicted Consciences. *The learned Author (whose excellent works praise him in the gate) was for a long time together exercised with the violent assaults and buffettings of Satan, and was under great horrour of spirit; but at last (through the riches of divine mercy) he return'd with a glorious victory over Satan. Wherefore he, as a valiant conquerour, having won the field, and as an experienced Soldier, he incourageth his fellow Soldiers to fight Christs battels. He communicated his experiences to others, and himself being converted he makes it his grand design and business to convert, strengthen, and comfort his brethren. It was our Saviours counsel to*

Mr. *Bolton.*

Luk. 22.

Peter,

Peter, When thou art converted, ſtrengthen thy brethren.

A third Treatiſe (to mention no more) is call'd, The deſerted ſouls caſe and cure. *The experienced Author, and faithful and diligent Preacher of the Goſpel, hath took elaborate diligence in what he wrote. His good name is like* precious ointment poured forth. *And though that learned Writer be dead, yet he ſpeaks and lives in that choice Book.* Mr. *Symonds* of *Ironmonger-Lane*.

Although thoſe worthy Authors have gone before me not only in time, but much more (as I judg) in eſtimation and value; and though I account my ſelf (as the common ſaying is) unworthy to carry their Books after them, *yet I know that there may be room left for additions to, and for farther clearing up former attempts and labours of thoſe who went before me. And ſometimes it comes to paſs (however I think meanlieſt of my ſelf) that a Pigmy ſtanding upon a Giants ſhoulder, may have a farther proſpect. Wherefore I am not at all diſcouraged from offering my mite (though ſmall) to their rich Treaſury, hoping and deſiring that my willing mind and cordial deſign of endeavouring all the good I can (whilſt I*

yet remain in the Land of the living), *may obtain acceptance with God and Man*; *For* (*ſaith the Apoſtle*) if there
2 Cor. 8. 12 be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

I uſe to make honourable mention of Dr. Sybbs, *Mr.* Bolton, *and Mr.* Symonds *forenamed, and I acknowledg my ſelf very much their debtor for what I have read in their Excellent Labours*; *yet I am ſo far from being a* Plagiarius, or a Filcher (*which Reproaches I utterly abhor*) *that I have not at all* (*to uſe the words of that* Hebrew *Proverb*) Ploughed with their Heifer. *As for the ſubject treated on, a correſpondence and harmony I acknowledg between them and my ſelf, for I vary not from their Principles*; *but as to the manner and method of handling of them, a variation eaſily may appear to any unprejudiced Reader.* * *I am not aſhamed to confeſs, that what I here make publick, is the ſame for ſubſtance, which I have formerly inlarged in a publick Congregation, and what I have preach't and wrote of* (*To God alone be the praiſe aſcribed*): *which I have found to be experimentally true to my exceeding great and abundant conſolation. Both in preach-*

* *Utile eſt plures libros a pluribus fieri diverſo ſtylo, non diverſa fide etiam de queſtionibus eiſdem ut ad plurimos res ipſa perveniat.* Aug. lib. 1. c. 3. *De Trinitate.*

ing

ing and writing it is, and hath been the desire of my ſoul, to ſpeak and write firſt to my own heart, and then to others, that ſo I may comfort others with thoſe comforts wherewith I my ſelf have been comforted in particular.

Not willing to ſtay long in the entrance, Two things I ſhall only premiſe, viz. The particular occaſion of this Publication, and the matter therein contained.

1. *For* the Occaſion. *An ancient and worthy Friend of mine, of more than thirty years acquaintance, deſired me to have conference with one (a good Chriſtian as I am perſwaded) who was much aſſaulted with the ſufferings and temptations of Satan, who was much perplexed with variety of doubts and fears, who was too apt to believe Satans Objections, as imagining the preſent condition much worſe than it was, and more ready to urge many Scriptures againſt that particular condition, than any one that might ſeem for relief and comfort. Wherefore to what I ſaid in private diſcourſe, I wrote a Letter to that perſon, and have now much inlarged it, hoping that what was ſpoken or written, either one or other, may leave ſuch a deep impreſſion upon the heart of this Chriſtian* 1. *The Occaſion.*

Friend, as to adminiſter ſome grounds of ſettlement and conſolation amidſt many doubts and perplexities.

And becauſe upon mature and deliberate thoughts, I preſent the following Letter (now form'd into a ſmall Treatiſe) unto publick view. My aim and end is (if my heart deceive me not) not only to conſult the good of that particular perſon (whom I much reſpect) to whom my Letter was directed; but alſo to impart ſomething by way of advice and comfort for the good of many others, who either are or may be in the ſame condition. For the ſelf-ſame ſpiritual Remedies applied to the like ſores, may (through Gods bleſſing) be inſtrumental for a ſpiritual cure.

2. The ſubject treated on. 2. *I ſhall make ſome mention of the ſubject, or matter treated on in the enſuing diſcourſe. The ſum whereof partly preſcribes Counſels, and partly inſiſts on Comforts. The Order propounded, is firſt to diſcover and remove ſome impediments and obſtructions, which as a* Remora *to a Ship ſtops the ſailing, or as a ſtumbling-block laid in the way of ſuch who run a race, hinders their paſſage: After the removal of thoſe hinderances, ſome Duties are commended to point of practice, and for a concluſion*

ſion ſome Grounds of Comfort are as ſeaſonably mentioned, and as neceſſarily to be applied to humble, penitent, and broken-hearted ſinners.

It's abundantly known to ſuch who are no ſtrangers to the new birth, *and to all ſuch who have been train'd up in the School of affliction, and have experienced the Conflicts and Antipathies between the fleſh and the ſpirit, and (as* Job *had)* have the Arrows of the Almighty ſticking in them, *that many black clouds, ſtorms and tempeſts, even* Euroclydons, *deſertions, ſuſpenſions, and withdrawings of Gods gracious countenance, have for a time been the lot and portion of the dear children of God, whom God hath took into Covenant with himſelf.* Job, David, Heman, *St.* Paul, *and many other precious Servants of God have met with various diſpenſations, and variety of tryals and perplexities of ſpirit. Their condition may be reſembled to high-water and low-water, ebbing and flowing, and yet the water runs ſtill, and is not dryed up. Chriſtians ſometimes may be in a proſperous condition, other-times in an adverſe condition, and yet in both may have fixed and ſetled hearts. So* David *had, as may appear upon reading of* Pſal. 57. 8. Job 6. 4.

and

and Pſal. 108. 1. *Then he was in great adverſity, for that* 57th Pſalm *was pen'd* when he fled from Saul in the cave: *The Title of that Pſalm was* Altaſchith Michtam of David, or deſtroy not; *and then he confeſt,*
Pſal. 57.4. *that* his ſoul was among Lyons, even among them that are ſet on fire, even the Sons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword. *Afterwards he was in great proſperity, when he pen'd* Pſal. 108. *and yet in both Pſalms* David *profeſſeth,* O God my heart is fixed, I will ſing and give praiſe even with my glory: *His tongue he accounted his glory, and ſo he imployed it in celebrating the praiſes of the Lord: ſuch a condition may befall the Children of God, as they cannot tell how to underſtand it, nor what to make of it at the firſt, as we read* Zach. 14. 6, 7. And it ſhall come to paſs in that day, that the light ſhall not be clear, nor dark; but it ſhall be one day, which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs, that at evening-time it ſhall be light. *We know that there is a conſiderable diſtance of time betwhen ſowing and reaping; and though the ſeed may be under clods, and not viſible to our*

eyes

eyes for the preſent, yet afterwards it may fructify abundantly, and yield many handfuls for the reaper. Light is ſown (*ſaith the Pſalmiſt*) for the righteous, and gladneſs for the upright in heart. *Let us ſeriouſly conſider, that ſuch as are inwardly afflicted, and have wounded ſpirits (however they may argue againſt themſelves) are not alone, and without company, though it ſo falls out, that they complain amidſt their heavy preſſures, that* never was any ones caſe like theirs. *The Apoſtle rectifies all ſuch miſtakes*; For (*ſaith he*) there hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it. *Many Eminent Servants of God have been encountred by Satan, and through mercy have return'd with Trophies of victory. It's one of Satans maſter-pieces of policy to take advantages of ſick-beds, and corporal infirmities, and ſo to act his inveterate malice with the greateſt violence. Many inſtances might be produced, as of* Luther, *who was aſſaulted with ſuch violent temptations*, that neither ſpeech, Pſ. 97. 11. 1 Cor. 10. 13.

ſenſe,

ſenſe, blood or heat appeared in him. *Mr.* Bolton (*as it's reported in his life*) *much reſembles* Luther, *who when the ſenſe of ſin and the guilt thereof were ſet home upon his heart, he roared for grief of heart, and roſe out of his bed by reaſon of the anguiſh of his ſpirit.*

I may add the Examples of Mrs. Katharine Brettergh, *and Mrs.* Margaret Corbet, *who were much aſſaulted by the Temptations of Satan upon their ſick-beds, and yet after thoſe ſtorms and tempeſts, they enjoyed a marvellous calm and ſerenity of ſpirit before their diſſolution.*

But haſtning to a Concluſion, I ſhall inſiſt only on three more Examples of men eminent for Parts and Graces: One is of Mr. Peacock *a* Batchelor of Divinity, *and then Fellow of* Brazen-noſe *Colledg in* Oxford. *He was a great Scholar, and a laborious Tutor in that Society, and Divinity-Reader of* Magdalen-*Hall. His life and converſation was unblameable; and notwithſtanding in the ſickneſs whereon he died, he complained againſt himſelf,* That he had no Grace at all. *Dr.* Ayry, *Mr.* Dod, *and many others viſited him in his ſickneſs, and imparted ſpiritual counſels and comforts to him; and he told*

Mr. Peacock

told Mr. Dod, That he had no love for Gods children; *and a little after he ſaid ſo, he manifeſted his love to Mr.* Dod, *by the great care he took for him; for he gave charge that ſomething ſhould be provided for the refreſhment of Mr.* Dod, *and that his Clothes ſhould be dried becauſe they were wet with the rain. After a dark night, light appeared, and God graciouſly ſetled the heart of this good man in a holy tranquillity and peace (as it's publiſhed in Print.)* For *(ſaid he a little before his death)* you all expect that I ſhould declare what I think of my own Salvation: God is ſo indulgent to thoſe whom he hath ever loved, that he never forſakes them, and therefore I am aſſured that I ſhall go to Heaven. Moſt happy are thoſe fetters into which I was caſt by a moſt merciful God.

See Mr. *Peacock's* Viſitation.

I ſhall add another inſtance of Mr. Pemble, *a man of great learning, and of a holy life and converſation. He was Divinity-Reader, and a Tutor in* Magdalen-*Hall, and the Ornament of that flouriſhing Society, where he lived many years. He went to viſit his learned and religious Tutor Mr.* Capel, *at his houſe in* Eſtington *in* Glocester-*ſhire (where he ended his days.) In his*

Mr. *Pemble* of *Magdalen-Hall, Oxon.*

his laſt ſickneſs Satan aſſaulted him with vehement diſputations; and as a Reverend Divine (whoſe memory I honour) informed me, that the Devil urged many perplexing arguments, and managed his diſputations like an old crafty ſophiſter, and ſhot his fiery darts againſt the ſaid Mr. Pemble; *Satan knew his fitteſt ſeaſon to catch advantages, and that now or never he muſt act his part (for the time of ſickneſs and extremity was the fitteſt ſeaſon for Satan to play his laſt game.) But Mr.* Pemble *entered the liſts, and fought againſt that inveterate and ſubtel adverſary, and in the ſtrength of Chriſt overcame him. And the ſaid Mr.* Pemble, *as a valiant champion, won the field, and died in peace with God and his Conſcience. His rare works declare him to be an eminent Saint on earth, and give us great hopes to believe that he is now a glorified Saint in Heaven.*

Dr. *Robert Harris*, late Paſtor of *Hanwell* in *Oxfordſhire.*

A third inſtance (and ſo to conclude) I ſhall produce, is of Mr. Dyer, *for a long time a Schoolmaſter in* Alderman-bury *in* London. *He, when he was in the Univerſity, was for ſome years addicted to vain Company, with whom he miſpent many precious hours in drinking and in gaming, not only on other days,*

Mr. *Dyer.*

days, but on the Lords day. But his Conſcience was awakened and flew in his face, and he felt the flaſhings of Hell-fire in his conſcience. He went for advice to a Phyſician, who gave him wicked counſel, to go to his companions, and bid them make him merry. He did ſo, and found that remedy far worſe than his diſeaſe. For though on the day-time he drank largely, and gamed with his companions, yet at night he could not ſleep, for horrour of ſpirit renewed on him. Upon advice he went to old Mr. Dod, that eminent Saint of God, and he gave him ſpiritual counſels, which he followed, and (through the Grace of God) became a very gracious Chriſtian; and after he was converted, he laboured to convert others, and obtain'd good ſucceſs in his labours. This ſtory he himſelf long ſince told me, and I had intimate acquaintance with an old Diſciple, of whoſe converſion the ſaid Mr. Dyer was eminently inſtrumental, who confirm'd the truth of this ſtory.

I am now at length come to a cloſe, and I will not detain the Reader from peruſing the following Treatiſe. If any one ſhall be a gainer for the ſettlement and eſtabliſhment of his ſpirit by what

I have

I have written, I ſhall rejoice, and aſcribe the praiſe of all to God, who is able to do great things by weak and deſpiſed inſtruments. My deſign is to do what good I can, whilſt I have day
Joh. 9. 4. *before me, for* there's a night coming when no man can work. *I am ſenſible that my glaſs is near run out, and gray and hoary hairs are upon me. My hearts deſire is to improve that one talent which God hath given me for his glory, and the good of my own and others ſouls. One requeſt I earneſtly beg of thee* (Reader) *is, that thou wouldſt remember me in thy Prayers,* that I may grow in Grace, and in the knowledg of my Lord and Saviour Jeſus Chriſt.

I commend theſe lines (Reader) *to thy ſerious peruſal and acceptance, and I commend thee to Gods gracious Providence, and remain*

From my Study in *Great Cornberth* in *Suffolk* near *Sudbury*, *June* 17. 1679.

Thy Souls Servant,

Henry Wilkinſon.

A Letter of Advice and Conſolation to a Friend troubled in Conſcience.

Chriſtian Friend,

SINCE you have been pleaſed to communicate your preſent condition to me, I have ſeriouſly laid it to heart, and I have ſtudied what anſwer to return unto you (as I deſire and hope) for your ſatisfaction. And after ſeeking of God in your behalf, and after mature deliberation, I offer to you my retired and ſtudied Counſel and Comforts, which (my hearts deſire is) may be ſo ſeaſonably adminiſtred unto you, as (through the bleſſing of God) you may apply them (as *Solomon* ſaith); *A word fitly ſpoken is like apples of gold in pictures of ſilver.* Prov. 25. 11. Which if God vouchſafe to ſet home upon your heart, and give to you an anſwer of peace and comfort, you

Sect. 1.

may (through riches of mercy) obtain the ſame bleſſed ſucceſs after your prayers, as *Hannah* did after *ſhe had poured out her ſoul unto the Lord.* We read that after *Eli* had retracted his former cenſure, and prayed for her, *The God of Iſrael grant thee thy petition that thou haſt asked of him; ſo the woman went her way and did eat, and her countenance was no more ſad.* May the like happy iſſue befall you as to the Settlement of your ſpirit; the ſame Omnipotent God is as able to comfort and quiet your ſpirit, as he did the ſpirit of *Hannah*, after her earneſt prayers and ſupplications.

1 Sam. 1. 17, 18.

Method propounded.

What I am to write for your better retaining of it in your memory, I ſhall digeſt into a plain and eaſie method; which is,

1. To premiſe ſomething for the information of your judgment.

2. I ſhall premoniſh you of ſome obſtructions and impediments which you ought to avoid.

3. To direct you to the practice of particular Duties.

4. To give an Anſwer to a queſtion or two. And then,

5. To

5. To conclude with a word of Conſolation, and I hope ſo to conclude, by the Grace of God, as your ſpirit may be quieted and comforted in God, ſo that after ſtorms and tempeſts the Lord in mercy may ſend a calm and ſerenity upon your ſpirit. 5.

In purſuance of the Method propounded: 1. I ſhall premiſe a few Particulars for the Information of your judgment, and that in four Particulars only. *Sect. 2.*

1. You are to underſtand, that to be thoroughly awakened from ſecurity and ſtupidity, and to be ſenſible of, and mourn for ſin, is a very good ſign, and a characteriſtical note of a hopeful condition. On the contrary to be lull'd aſleep in the cradle of ſecurity, and to be ſtupified and ſenſeleſs, is a ſign of a dangerous eſtate: For ſuch as ſleep in the cradle of ſecurity, have the Devil to be their Rocker, who afterwards (if mercy interpoſe not) will be their deſtroyer. But to complain of ſin, and to be affected with godly ſorrow for it, and to cry out for a deliverer; this was Saint *Paul's* condition, *O wretched man that I am* Rom. 7. 24.

1. Head for Information of the judgment.

1. It's a good ſign to be ſenſible of ſin.

I am! who ſhall deliver me from the body of this death! By the body of death, comprehenſively, he meant Original ſin as the fountain, and actual ſins as the ſtreams flowing from it. The Apoſtle was (queſtionleſs) a truly converted and regenerate perſon; and his ſenſibility of the body of ſin, and vehement crying out for a deliverer, diſcovers him to be a regenerate perſon: And thoſe antipathies and conflicts between the fleſh and ſpirit mentioned in the precedent verſes, are frequently incident unto the deareſt children of God. For as in nature a crying child declares that there is life, ſo in grace, where is a ſpiritual life, and mourning for ſin, there holds the ſame rule of proportion. And to have heart compunction, and to be affected with, and afflicted for ſin, is an evident ſign of a regenerate eſtate.

Verſ. 20, 21, 22, 23.

Sect. 3. 2. Heart-wounding uſually goes before heart healing.

2. Conſider further, That it's the uſual method of God firſt to wound before he heals, and to caſt down before he raiſeth up. And we muſt know, that the ſelf-ſame hand which hurts us, heals us. Of the *Jews* (after-

they

they were convinced of their horrid and execrable murther in imbruing their hands in the innocent blood of Jesus Christ) it's said, *Now when they heard this, they were pricked in their heart, and said unto* Peter, *and the rest of the Apostles, Men and brethren, what shall we do?* The scope of the question was, *What they should do to be saved?* What should they do to get pardon of their sins? There was a particular word a *This*, which struck them to the heart, and (as it were) smote them in the fifth rib, and so toucht them to the quick, as they were constrain'd to enquire after a healing-remedy. Likewise *Saul* (though a great Persecutor, when he went on the high Priests Errand) he was cast down to the ground, and stopt in his mad career; for we read, *And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me?* There follows a wonderful alteration in *Saul*; for whom he was in his unconverted estate, his question would have been, *What would*

Una eademq; manus vulnus opemque tulit.

Act. 2. 37. Κατενύγησαν τῇ καρδίᾳ, *Dolorem sensere*, Grot. The word signifies to wound punctually, even the least part and point of the heart, worse than the point of a sharp and impoysoned Dagger. Mr. *Bolton.* Act 9. 3. 4. 5.

the high Priests have him do? He was then their vassal, ready to do the worst of their commands; but as soon as the work of Conversion was begun in *Saul*, we read, *And he trembling and astonished, said, Lord, what wilt thou have me to do?* Further, we read of the converted Jaylor, who after he heard an earthquake, shaking of the foundation of the prison, and when he saw all the doors opened, and every ones bonds loosed, he propounded a Question of the greatest concernment in all the world, and submitted himself to the resolution of his Prisoners, * *Sirs, what must I do to be saved?* It's a probable conjecture, that the Jaylor thought that the day of Judgment was already come, and that his accompt was dreadful, not only for his former old sins, but for his late sins in exercising great cruelty upon the Apostles; wherefore he spake not a syllable concerning the Miracle that happened, but only he enquires after the way and means of his everlasting Salvation.

Vers. 6.

Act. 16. 30

Agnitâ Dei potentia non modo Paulisper territus fuit & mox ad priorem ferociam rediret, sed se Deo obedientem & sanæ Doctrinæ cupidum ostendit. Calv.

None can deny but that the Births of some are easier, and others are sharper;

ſharper; and as in the natural birth, there are ſore throws and pangs, ſo it falls out in the ſupernatural birth; ſome meet with ſuch a ſharp birth, as *Luther* call'd *Satans buffeting, ſo that neither heat nor ſenſe, nor any voice remained.* In the life of that eminent and faithful ſervant of Jeſus Chriſt Mr. *Robert Bolton* late Paſtor of *Broughton* in *Northamptonſhire*, it's ſaid, *And to augment his ſpiritual miſery, he was exerciſed with ſharp temptations*, call'd, *Horribilia de Deo, terribilia de fide.* But after ſuch like ſharp workings prove Phyſick to Gods children; and after ſore pains and heart-ſickneſs, through mercy a perfect cure is wrought; wherefore let none deſpair, or be diſcouraged by reaſon of the pains and pangs of the new birth, for theſe are in order to a cure; all have not (for it's very rare) the eaſie birth of *Lydia*, of whom it's ſaid, *Whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.* But it's to be obſerved, that ſhe was before a Worſhipper of God, but by the Preaching of St. *Paul* ſhe had the Goſpel more clearly revealed.

Colaphum Satanæ ut nec calor, nec ſanguis, nec vox ſuper eſſet. Luth. in Epiſt. ad Melanct. The Life and Death of Mr. *Bolton.*

Act. 19. 4. Διήνοιξε τὴν καρδίαν. *Aperuit Deus illa, ſineute aperiri, imo etiam aperiente ſuo modo ut apparet.* Apoc. 3. 20. *Grot.*

and was more fully inſtructed, and eſtabliſhed in the truth.

Sect. 4. What fears and doubts befall ſome, have befallen, or may befall others.

Conſider further, that whatever fears, doubts and deſertions have already, or may befall you, are no other than have been or may be the lot and portion of the deareſt children of God. To produce an Inſtance or two; *David* a man after Gods own heart, thus expoſtulates with God, *Why ſtandeſt thou afar off, O Lord? Why hideſt thou thy ſelf in times of trouble?* But it's likewiſe to be obſerved, that as he expoſtulates the caſe concerning the deſerted condition of Gods children, ſo he preſcribes the beſt and only remedy, * *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.* In two ſeveral Pſalms the Pſalmiſt uſeth thoſe words, thereby intimating that a greater remark ought to be put upon them. To *David* I'le only add *Heman*, a man of a rare and excellent ſpirit, and yet he was under ſore and heavy

Pſal. 10. 1.

Pſ. 42. 11. Pſal 43. 5. * Dr. Sibs Souls Conflict.

heavy deſertions and troubles, (as may appear by his doleful complaint), *Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me? I am afflicted and ready to die, from my youth up; while I ſuffer thy terrours, I am diſtracted.* Wherefore then, do neither prejudg nor misjudg your ſelf, as if your condition was ſingular, or as if by your preſent ſufferings, therefore you may conclude that you are a greater ſinner. Our Saviour rectifies that miſtake, and neither chargeth the *Galileans*, whoſe blood *Pilate* mingled with their Sacrifices, nor thoſe Eighteen upon whom the Tower in *Siloam*, fell to be greater ſinners than others, but thus he determines, *I tell you nay; but except ye repent, ye ſhall all likewiſe periſh.*

Pſal. 88. 14, 15.

Luk. 13. 2, 3, 4, 5.

4. Conſider, that the beſt of Gods children have met with, and may ſtill meet with variety of afflictions and troubles in this preſent world: For ſaith our Savour, *If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow*

Sect. 5. 4. Gods children meet with variety of afflictions. Luk. 9. 23.

καθ' ἡμέραν. *follow me.* As we pray for our daily bread, ſo we muſt prepare for our daily croſs. Wherefore *Luther* uſed to ſay, *That he is no Chriſtian, who is no croſs-bearer.* The Apoſtle ſpeaks upon experimental knowledg, *We muſt through much tribulation enter into the kingdom of God.* And likewiſe the Apoſtle acquaints us, that we are appointed unto afflictions; *For* (ſaith he) *that no man ſhould be moved by theſe afflictions, for your ſelves know that we are appointed thereunto.*

Qui noneſt Chriſtianus, & non eſt Crucianus, Luth. in Gen. c. 29.

Act. 14. 22

1 Theſ. 3. 3

Sect. 6. Object. But you will ſay, that your wounds are more inward, and your troubles are wounds of Conſcience; and you urge that of *Solomon, The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?*

Pro. 18. 14

Anſ. For Anſwer, There is nothing which hath befallen you, but what hath befallen others of Gods Children. For *Job* complains —— *The Arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: The terrors of God do ſet themſelves in array againſt me.* But *David* complains of broken bones,

Job 6. 4.

but

but they were cauſed by breaches, firſt made upon his Conſcience in the matters of *Uriah*. Though *David* was a great King, and full of riches and honour, and though he was an excellent Muſician, and of a ſanguine complexion (and thoſe naturally are moſt cheerful); yet he had inward as well as outward trouble: For ſo he complains, *I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.* Pſal. 38.8. But what muſt be done in this caſe? You muſt make haſt to God the only Phyſician, who can cure you, and apply the Blood of Chriſt, which is the only Medicine. As you ought to be ſenſible of your wounds, ſo you muſt ſeek ſpeedily for cure. Imitate thoſe who were ſtung with the fiery Serpents, and preſently look'd up to the Brazen-ſerpent and were cured. The Command was from the Lord unto *Moſes*, *Make thee a fiery ſerpent, and ſet it upon a pole; and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.* Num. 21.7. And what was commanded, *Moſes* obeyed, accordingly good ſucceſs fol-

Verſ. 8. followed; *And Moſes made a Serpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.* The bitings of the Serpent repreſent the dreadful ſtings of ſin; and the looking up unto the Brazen-Serpent, repreſents the looking up unto Chriſt with the eye of faith: Chriſt the beſt Expoſitor thus expounds that Scripture, *And as Moſes lifted up the ſerpent in the wilderneſs; even ſo muſt the ſoon of man be lifted up: That whoſoever believeth in him, ſhould not periſh, but have eternal life.*

Joh. 3. 14, 15.

When ſorrows have almoſt drunk up your ſpirits, as you complain of your diſeaſe (whereof you ought to be ſenſible), ſo you muſt ſeek after a Remedy. There is a vaſt difference between poor doubting Chriſtians, and confident preſumptuous ſinners: theſe are over-haſty to apply Comforts which appertain not to them, and are not in the mean time affected with ſenſe of their ſins, nor afflicted for them with godly ſorrow: Whereas the other dare not apply promiſes (though they

they have a right unto them) but ſtay too much in beholding their wounds, and mourning for them: both theſe extremes muſt be removed. As on one hand, we may not be confident on our condition, and be too haſty to apply comfort before we have been caſt down with godly ſorrow; ſo on the other hand we muſt not deny our ſelves thoſe comforts which God appoints for godly mourners. For what was propheſied of Chriſts preaching, he actually accompliſhed: *The ſpirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek: he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the Oyl of joy for mourning, the garment of praiſes for the ſpirit of heavineſs, that* Iſa. 61. 1, 2, 3. Luk. 4. 18.

Hinc colligimus Iſaiam proprie de Evangelio loqui. Lex enim data eſt ut ſuperbos & turgentes inani fiducia animos proſternat: Evangelium vero afflictis deſtinatur (i. e.) iis, qui ſe omni bono vacuos eſſe ſciunt ut colligant animos ac ſuſtentent. Calv.

they

they might be called trees of righteouſneſs. Make haſte unto Jeſus Chriſt, and apply this great promiſe for the comfort of your ſoul.

Sect. 7. Object. But you will ſay farther, *I fear that I am not concerned in this promiſe, becauſe it belongs to ſuch as are broken-hearted only, and godly mourners?*

Anſ. For anſwer, I ask you: Do not you hate and abhor ſin? Is not ſin your greateſt ſorrow? And is not Chriſt your greateſt joy? If ſo, then you may apply that excellent promiſe to your particular condition, and notwithſtanding the ſenſe of your own weakneſs and unworthineſs, be not diſcouraged from coming to Chriſt; Pſ. 89.19. *There's help laid upon one that is mighty:* And this is Jeſus Chriſt. Go therefore (laying aſide all delays, excuſes, and demurs) unto Chriſt quickly; for he is an abſolute and All-ſufficient Saviour; Heb. 7.25. *Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

But

But further you will ſay, that my afflictions are judgments, and tokens of Gods wrath? Sect. 8. Object.

But why do you ſo pre-judg and miſ-judg your own condition, as making it worſe than it is, as being more ready (which is your failing) to catch at any thing which may make againſt you, than at any thing which may make for you? *Anſ.*

I ſhall diſtinguiſh of two ſorts of judgments, the one is of *chaſtiſement*, and the other is of *puniſhment*. As for this of puniſhment, this is only appropriated unto ungodly men, who many times even in this world receive part of payment, and an earneſt of thoſe judgments which ſhall be their full portion, and full payment in everlaſting burnings, in that Lake that burneth with fire and brimſtone: theſe are firebrands of Hell. But then there is a judgment of chaſtiſement, and fatherly correction; and this befalls Gods own dear Children in this preſent world; *For* (ſaith the Apoſtle) *judgment begins at the houſe* 1 Pet. 4. 17.

of

of God: And chaſtiſements are love-tokens unto Gods Children, *For whom*
Heb. 2. 6. *the Lord loveth he chaſtneth, and ſcourgeth every ſon whom he receiveth.* Such then are in a happy condition, who make a right improvement of afflictions; *For* (ſaith the Pſalmiſt) *bleſſed*
Pſ. 94. 12. *is the man whom thou chaſtneth, O Lord, and teacheſt him out of thy law.* And then a Chriſtian is well improved by any affliction, when it is ſanctified to him, and he made more holy by the affliction; for God chaſtiſeth us *for*
Heb. 12. 10 *our profit, that we might be partakers of his holineſs.* And though afflictions for the preſent are irkſome and grievous, yet afterwards *they yield the peaceable fruit of righteouſneſs*
Verſ. 11. *unto them, which are exerciſed thereby.*

μὴ ὀλιγω'ζει μηδ' ἐκλυου. *Hæc ſignificant patientiam & perſeverantiam in flagellis,* Lyra.

Wherefore then, as you muſt not on one hand ſlight afflictions, and be inſenſible of them; ſo on the other hand, you muſt not ſink under the burthen of them: For ſo the command is, *My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.* Take then
Heb. 12. 5. heed, and beware of murmuring, and of

of repining thoughts, by reaſon of afflictions, but labour to profit by them; and then you will profit by them, when they purge out droſs, and take away tin; ſo it's promiſed, *And I will turn my hand upon thee, and purge away thy droſs, and take away all thy tin:* It's likewiſe profeſſed, *And ſome of them of underſtanding ſhall fall to try them, and to purge them, and to make them white:* God melts and try's his people, and refines them in the furnace of affliction; and by afflictions God empties them from veſſel to veſſel, and purgeth out pride, anger, unbelief, earthly-mindedneſs, *&c.* Afflictions are like a ſhepherds Dog, to bring home a ſtragling ſheep to the fold of Chriſt; or like a Scullion, to ſcower away ruſt and filthineſs; or like a Fan, to ſeperate the wheat from the chaff: Though afflictions, as conſidered ſimply in themſelves, are not *bona*; yet as they are Relatively conſidered in reſpect of the good effects which come of them, they are *in bonum* to the Children of God. Gods own Children are not *Filii iræ*, yet they may be *Filii ſub iræ* for a time. So then, when afflictions are

Iſa. 1. 25.

Dan. 11. 35.

inſtrumental means to purge out our corruptions, and to work in us the ſaving graces of the Spirit; and when by them we are more wean'd and alienated from the love of the world, and made more in love with Chriſt and heavenly things, then we may ſay every one in particular with *David*, *It was good for me that I have been afflicted, that I might learn thy ſtatutes.* And he farther confeſſeth, *I know, O Lord, that thy judgments are right: and that thou in faithfulneſs haſt afflicted me.* Amidſt all your afflictions, whether inward or outward, be ſure that you have recourſe to the Word of God for Counſel, and for Comfort; for the Teſtimonies of God are both Counſellors and Comforters. And the Pſalmiſt declares his own experience, *This is my comfort in my affliction: for thy word hath quickned me: Unleſs thy law had been my delights, I ſhould then have periſhed in mine afflictions.*

Pſal. 119. 71. Verſ. 75. Pſ. 119. 24. Verſ. 92.

Sect. 9. Having premiſed theſe four particulars before-mentioned for the better information and eſtabliſhment of

your judgment, I come in the next place (according to my method propounded) to premoniſh you of ſome Obſtructions and Impediments which you ought to remove. 2. Head. [illegible] to be removed.

The firſt Impediment to your peace and tranquillity, is keeping of Satans counſel. You muſt not take advice from him, nor hearken to his ſuggeſtions, nor believe him, nor conceal from Chriſtian Friends your condition: ſome the Devil aſſaults with more violent temptations, and eſpecially offers to them ſuch baits as they are moſt likely to be caught withal; ſome he tempts to preſumption, and others to deſperation, and a third ſort he tempts to carnal ſecurity, and a fourth ſort to a licentious liberty. If upon any one of thoſe dangerous Rocks we ſplit our ſelves, we ſhall quickly make ſhipwrack of faith, and of a good conſcience. Imped. 1. Keeping of Satans counſel.

To confine my ſelf only to your particular caſe: Notwithſtanding your unblameable life (as to the eye of the world), yet the Devil tempts

you to deſpair, ſuggeſting to you, that you are a hypocrite, and that there is no mercy reſerv'd for you; but be adviſed to beware of the Devils ſophiſtry, and beg wiſdom of God, that you may diſcern and beware of the Devils *methods, depths, devices, ſnares and ſubtilties*; for he is an old and cunning Sophiſter, and deluder. *Melanchthon*, an excellent man, thought with himſelf, that he could be hard enough for Satan; but afterwards he confeſt, *That the old Dragon was too hard for young Melanchthon.* The Apoſtle tells us in his own name, and others, *Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.* Wherefore great care and vigilancy are requiſite againſt Satans temptations: The Devil will tempt you to neglect Religious Duties, as praying, hearing, and reading of the Word of God, and he will tell you, that Duties will be uſeleſs to you, and no whit available for your good: And if the Devil cannot prevail with you to lay aſide Duties altogether, then he will tempt you to do them ſlightly and ſuperficially, and ſo to offer the

2 Cor. 2. 11. *Τὰ νοήματα. Nomina eſt aſtuta cogitatio, ratiocinatio ſophiſtica, hinc latini etiam noema vocant irriſoriam inventionem & ſubſannationem,* Aret. in Loc.

the refuse to God. But read what the Prophet *Malachy* saith, *And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* God requires the best of our services. In the spiritual sacrifices, the Lamb without blemish was to be offered, and the purest Meal, and the purest Oyl; and in spiritual sacrifices we must offer to God the best: There's a dreadful curse against the Deceiver, who puts God off with a refuse Commodity: * *But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.* Wherefore hearken not to Satans temptations, either one way or other, whether it be to lay aside Duties, or else to do them after a slight and careless manner. Neither may you venture to hold a Parley with Satan, for he is both a subtile Sophister, and an inveterate adversary, and lyes at the catch to take all advantages against you. Beware of too much reservedness, but un-

Mal. 1. 8.

Mal. 8. 14. ὕβρις τὸ χρῆμα καὶ ἱερὸν ἔδεν, *Cyr. Alex.*

unburthen your ſoul, and communicate your condition to ſuch experienced Chriſtians, who will commiſerate your caſe, and have a fellow-feeling thereof, and will endeavour to comfort you with thoſe comforts wherewith they themſelves have been comforted.

Sect. 10. Two or three things I commend eſpecially to you as Preſervatives againſt Satans Temptations; and although he may tempt you, yet he may (through the ſtrength of God) be worſted, and driven away as a conquer'd enemy.

1. Stand upon your watch. If Sentinels neglect their watch, a whole Garriſon may be ſoon betrayed into the hands of Enemies. When one who ſhould have been a Watchman ſlept upon his watch, a Commander ſlew him, ſaying, *I found him dead, and left him dead.* There's a neceſſity, that you ſhould ſtand upon your watch. Our Saviour frequently preſſeth this duty of Watchfulneſs; and the Apoſtle *Paul* preſſeth watchfulneſs, *Watch ye, ſtand faſt in the faith,*

1. Stand upon your watch.

Mortuum inveni, & mortuum reliqui.

Mat. 25. 13. Mark 13. 36, 37.

faith, quit you like men, be ſtrong. And the Apoſtle *Peter* lays a ſpecial charge, *Be ſober, be vigilant, becauſe your adverſary the Devil as a roaring Lion walketh about, ſeeking whom he may devour.* More particularly, watch over your thoughts; the thoughts may be compared to *Reuben the firſt-born*; yet as he was, ſo are thoughts, they are *unſtable as water.* We muſt not give any lodging to vain thoughts. Though they are apt to croud in upon us, yet we muſt not give any entertainment to, nor approbation of them; you muſt likewiſe watch over your words, and labour to reduce *Davids* reſolution into practice, *I ſaid I will take heed to my ways, that I ſin not with my tongue. I will keep my mouth with a bridle, while the wicked is before me.* And you muſt watch over your whole life and converſation, and labour to walk *as becomes the Goſpel, and to walk worthy of God.*

1 Cor. 16. 13.
1 Pet. 5. 8.
Gen. 49. 3, 4.
Pſal. 39. 1. *i. e.* That I ſin not, or miſs not. By a Bridle, the untamedneſs of the tongue is noted,

which muſt by force and watchfulneſs be reſtrained. *Anſw.* Phil. 1. 27. 1 Theſ. 2. 12.

2. Be furniſhed with ſpiritual Armour.

Armour; you had need be well provided and appointed with every piece of that Divine *Panoply* mentioned by the Apoſtle. And in an eſpecial manner, the ſhield of faith is a defenſive weapon to ward off Satans fiery darts; for (ſo ſaith the Apoſtle), *Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* And the ſame Apoſtle chargeth us *to put on the whole armour of God, that we may be able to ſtand againſt the wiles of the Devil.*

Eph.6.16.

Eph.6.11.

Faith is a principal piece of this ſpiritual Armour; and if we be ſtedfaſt in the faith, we take a ready courſe to reſiſt him; *Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.* *Themiſtocles* when a Battel was loſt, askt, *Whether his Buckler was ſafe?* Faith is both a Shield and a Buckler for defence. Amidſt variety of loſſes, if we keep Faith for our Shield and Bucklar, there's ſtrong encouragement left, notwithſtanding other loſſes.

1 Pet.5.9.

3. Ano-

3. Another Preparative againſt Satans Temptations is, to be careful to reſiſt the firſt onſet and aſſault of Satan: We ſay in *Proverbs*, *Nip bad fruit in the very bud, and cruſh the cockatrice in the egg.* And Phyſicians ſay, *Reſiſt beginnings.* In an eſpecial manner let's reſiſt this old Serpent Satan in his firſt attempts: As a Serpent, if he can get in his head, he will ſoon wind in his whole body; ſo Satan, if he be admitted at the firſt, and be not repulſed in his firſt motions, he will proceed more and more to do greater miſchiefs: Wherefore, when Satan injects wandring, vain, and unbelieving thoughts, reſiſt them preſently, and hold no compliance with Satan nor carnal reaſonings, but (as the the Apoſtle exhorts) *Caſting down* * *imaginations, and every high thing that exalteth it ſelf againſt the knowledg of God, and bringing into captivity every thought to the obedience of Chriſt.*

3. Reſiſt the firſt onſet and aſſault of Satan.

Obſta Principiis.

2 Cor. 10. 5.

* Λογισμὸς καθαιρέντες. *Intelligit de conſilio ratiocinationis humanæ non ſincera ſed corruptæ.* Muſc.

Sect. II. 2. *Imped.* 2. A miſrepreſentation by a falſe glaſs.

A ſecond Impediment to be removed, is a miſrepreſentation of your ſelf by a falſe glaſs, and ſo making a judgment upon your ſelf according to your own miſrepreſentations; your own fancies, conjectures, and imaginations, are all as ſo many falſe glaſſes for you to look in. You may peradventure think that you have no faith at all, becauſe you want feeling; whereas feeling is an after-thing. *In whom* (ſaith the Apoſtle) *ye alſo truſted, after that ye heard the word of truth the Goſpel of your Salvation: In whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe.* It's the ſaying of Reverend Mr. *Greenham*, *That we hold Chriſt by faith, and not by feeling.* Likewiſe you may imagine that you have no faith at all, becauſe you have not ſo ſtrong a faith as ſome other Chriſtians have. But you muſt know, that there are good Chriſtians and good Scholars in Chriſts School, who all are not of the ſame form; ſome may be higher, and ſome may be lower, and yet Chriſt may own them for his Diſciples. *Abraham* had a faith hardly to be parallel'd,

Eph. 1. 13.

Greenham's Works.

He

He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God. He had full aſſurance of faith. But the man in the Goſpel partly between faith and doubting crys out, *Lord, I believe, help thou mine unbelief.* Yet this man had a true faith. A little piece of Gold may be precious Gold, though as to the quantity leſs than many others. But he that hath a little faith (if this be true) labours for a farther augmentation of it, as not ſatisfied with what he hath attain'd unto: Take heed then as on one hand of judging too well, ſo on the other hand of judging too ill of your ſelf. Your grand duty is to give up your ſelf to the rule and guidance of the Word of God, and to relye and depend on Chriſt alone, *Who is the true light which lighteth every man that cometh into the world.* No light ſhines clear, and directs aright, ſave that only which is inlightned by the Lamp of the Sanctuary, which is the Word of God.

Rom. c. 20.

Mark 9. 24.

Joh. 1. 9.

Object. To come nearer to your particular caſe; your complaints are often

Sect. 12. *Object.*

often repeated, *That you cannot pray, and that you hear and read the Word of God, and yet you cannot profit, and that Exhortations are loſt upon you, and that your memory cannot retain what you have either heard or read; hence you conclude, that the Promiſes belong not to you?*

Anſw. *Anſw.* For anſwer to theſe ſurmiſes of your miſgiving heart, I ask you, Whether you do not love the duty of Prayer? and whether you do not deſire the Grace, as well as the gift of Prayer? And whether it be not the deſire of your ſoul to pour out your heart before the Lord? And doth not your ſoul pant and breathe after God? And do not you ſigh and mourn for every ſin? And are not you ſorry, that you can be no more ſorry for your ſins? If this be your condition (as my hope it is) you can pray better than you are aware of: *For* (ſaith the Apoſtle) *the ſpirit helpeth our infirmities.* The Original word is very Emphatical. It follows, *For we know not what we*

Rom. 8. 26. Συναντιλαμβάνεται. Unus vicissim attollit ex altera parte, ne sub eo fatiscamus. Beza.

ſhould

ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered. Herein conſiſts the great duty, to be importunate with God for the aſſiſtance of his holy Spirit, and to apply the promiſes, *That God will give good things to them that ask him.* And what's that good thing? even the beſt of all things is promiſed? *Your heavenly Father ſhall give the holy Spirit to them that ask him.* Mat. 7.11. Luk.11.13

Object. And whereas you complain *of your barrenneſs and unprofitableneſs under the means of Grace, and of your ſlippery and failing memory.* *Object.*

Anſw. I anſwer, that it's a good ſign to be ſenſible of your failings, and to bewail them. It's a grand Duty incumbent on you to be heedful and vigilant. It's the Apoſtles caution, *Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip*; or (as the Original implys) *let them run out, as leaking veſſels do, and let out precious liquor as ſoon as it is poured in-* Heb. 2. 1. *Anſw.* Μήποτε παραῤῥυῶμεν.

to

to them. At for your unprofitableneſs, if we all in particular reflect upon our ſelves, all our faces will gather blackneſs; and we have all cauſe to complain that *when we have done all that we can, we are unprofitable ſervants.* Wherefore being conſcious to our ſelves of our great unfruitfulneſs under the means of Grace, and notwithſtanding fatning Ordinances we have lean ſouls, let's ſupplicate unto the Throne of Grace. *Thus ſaith the Lord thy Redeemer the holy one of Iſrael, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou ſhouldeſt go.*

Luk. 17. 10.

Iſa. 48. 17.

Object. And whereas your miſgiving heart injects many fears unto you, as if none of the Promiſes appertain'd unto you.

Anſw. *Anſw.* I anſwer, That it's more than you know: For a poor doubting, trembling Chriſtian may have the root of the matter in him, and a right to the promiſes, though at preſent he may want the manifeſtation of thoſe conſolations which the promiſes afford. But do not you judg your ſelf unworthy of eternal

ternal life. Caſt not away the Anchor of your hope, let not go your hold on the Promiſes, for they are a ſtay and a ſtaff for you to ſupport your ſoul upon, when you apprehend your ſelf even in a tottering condition. Are you thirſty after Chriſt? Apply your ſelf to the Promiſes, for they are as ſo many Wells of Salvation, *Therefore with joy ſhall ye draw water out of the wells of ſalvation.* Do you deſire a word of comfort to be ſpoken to your Soul? Make haſt to the Promiſes, for they are *the breaſts of conſolation*, which can ſatisfie you.

Isa. 12. 3.

Isa. 66. 11.

A few Queſtions I propound unto you, and after your moſt ſerious and compoſed thoughts, I expect your Anſwer. Sect. 13.

Do not you love God? Q.

You cannot ſay but you do. Then the Promiſe is your portion: *And we know that all things work together for good to them that love God.* Obſerve, that all things are promiſed, and nothing is excepted. A.

Rom. 8. 28

Qui dicit omnia excipit nihil.

Your

Your preſent troubles of mind (though for a time they may be grievous) yet in Gods good time ſhall all work together for your good.

Q. *Do not you hate the ways of ſin, and love the ways of holineſs?*

A. If ſo (as I have no reaſon to think otherways) then you are in a hopeful condition. The Pſalmiſt profeſſeth his love to the Law of God, and his utter hatred and abhorrency of every falſe way, and eſpecially lays down an evidence of his uprightneſs, by keeping himſelf from boſom-ſins; for ſaid he, *I was alſo upright before him, and I kept my ſelf from mine iniquity.* Pſ. 18. 23.

Another Queſtion I ſhall only propound to you, *Do not you love the Children of God?* You dare not ſay otherways, for thoſe are the company with whom you converſe and delight.

Q.

A.

Hence you may evidence, that you are a Diſciple of Jeſus Chriſt: *By this ſhall all men know that ye are my* Joh. 13. 35

Diſ-

Diſciples, if ye love one another. This is an evidence of regeneration, *to love the Brethren: We know* (ſaith the Apoſtle) *that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother abideth in death.* I knew one upon his death-bed who took great comfort in this evidence, of loving the Children of God. 1 John 3. 14.

A Third Impediment to be avoided, is too much retiredneſs and reſervedneſs. Do not feed and nouriſh a melancholly humour, by ſeparating your ſelf from the ſociety of ſuch who would gladly adminiſter comfort to you. The ſociety of experienced Chriſtians, and frequent conference with them, may be of great advantage to you for the eſtabliſhment of your heart by giving ſeaſonable and ſuitable Anſwers to thoſe doubts which trouble you. One Coal may inkindle another, and one Iron may ſharpen another; and ſo one Chriſtian may be inſtrumental both for inkindling and quickning the Graces of Gods Spirit in another. 3. *Imped.* Too much retiredneſs and reſpectiveneſs.

I adviſe you to be very ſeldom alone during your Troubles and Temptations, unleſs in two ſpecial caſes: As firſt, when God is ſpeaking to you in his Word, when you read the Word of God, and faithful Writers and Expoſitors thereof; Which read, you muſt labour to digeſt by Prayer and Meditation, and make of all particular application unto your own Soul. And ſecondly, When you are ſpeaking to God in Prayer and Supplication, then is a fit ſeaſon to be alone, and in your ſecret receſſes to pour out your heart unto the Lord.

My further advice unto you, in love is, That you would beware of idleneſs and ſloth. Although I ſuſpect you not, nor can accuſe you, yet in love to your precious ſoul, I cannot but premoniſh you both to avoid the ſin of idleneſs, and the miſerable conſequences thereof: For if the Devil can prevail by his temptations to gain you to idleneſs and ſluggiſhneſs, and to the neglect of your duties

duties which concern both your general and particular calling, then he will get ground of you, and lay his Snares and Gins to intrap you, and ſo go away Conqueror. That therefore you may prevent the miſchievous deſigns of Satan, I counſel you to be induſtrious in your particular calling and imployment, with diligence and care, provided that you above all regard your general calling as a Chriſtian.

I am not ignorant, that every thing is beautiful in its ſeaſon; ſometimes retiredneſs, and ſometimes converſing with others have their peculiar ſeaſon: As for retiredneſs, there is an allowable ſeparation in ſome caſes (as the wiſe man informs us) *Through deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all wiſdom.* Prov. 18. 1. For the gaining of Wiſdom, and improvement thereof when ſo gain'd, we muſt ſequeſter our ſelves from Company, and hide our ſelves for a time in our Cloſets, that ſo we may have better conveniencies for the exercife of Prayer and

Meditation. There is a time when God calls for retiredneſs, for ſo we
Iſa. 26. 26 read, *Come my people, enter thou into thy Chambers, and ſhut thy doores about thee, hide thy ſelf as it were for a little moment, until the indignation be overpaſt.*

Such a retiredneſs as this, is both neceſſary and comfortable; For a Chriſtian to pour out his Soul in Prayer to God (when no eye of man ſeeth him, nor any ear of man heareth him) and ſo meditate on the Word of God, by ſuch a retiredneſs he gains a ſacred communion and acquaintance with
Job 22. 21 God, ſuch a one as *Eliphaz* exhorts *Job* to get: But as for any retiredneſs and reſervedneſs to nouriſh a melancholly and dumpiſh humour, and to ſequeſter your ſelf from profitable ſoul-friends, that kind of retiredneſs I adviſe you againſt altogether.

Likewiſe there's a fit ſeaſon for ſpiritual conference. This was much practiſed by the ancient Servants of God;

God; for we read, * *Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name.* God ſometimes manifeſts himſelf in one Ordinance, and ſometimes he manifeſts himſelf in another; though we are tyed and bound to wait on God in every Ordinance, yet he is a moſt free Agent; and as the Wind blows where it liſteth, ſo he works where he pleaſeth. Sometimes we may not get comfort by the Word, or by Prayer, or by receiving of the Lords Supper, yet we may receive abundant comfort by godly conference. Therefore be ſure that you neglect not the Society of ſuch, who are able and willing to build you up in your holy faith, and to ſpeak a word of comfort in due ſeaſon unto your Soul.

Mal. 3. 16.

* *Propheta non tantum dicit quemque privatim tacitum fuiſq; reſipiſcentia ſed inter ſe loquutos quò ſignificat debere ſtudium noſtrum extendi ad fratres noſtros.* Calv.

In the third place, in purſuance of my method, I ſhall make it my buſineſs to exhort you to the practice of ſome particular Duties, and

Sect. 14. 3*d. Head.*

they are theſe ſix eſpecially.

Duty 1. Be frequent and ſerious in reading of the Scriptures.

2 Tim. 3. 5

* *Quæ nullis non convenit annis Lacte rigans pueros, pane cibans validos?* Proſper.

Be frequent and ſerious in reading of the holy Scriptures, for they alone can *make you wiſe unto ſalvation.* The Scriptures in ſome places are ſo plain (as ſome obſerve) that *a Lamb may wade, and in other places ſo deep that an Elephant may ſwim.* The Scriptures * ſuit all ages, and all ſexes, and all conditions (as is obſerved). *Tertullian*, an ancient Father, ſaith, *I adore the fulneſs of the Scriptures.* The Pſalmiſt declares, *Thy Teſtimonies alſo are my delight, and my Counſellors.* And when he would raiſe to himſelf a ground of comfort, he faſtned upon the Word of God, and there ſtay'd: *This* (ſaith he) *is my comfort in my affliction, for thy word hath quickened me.* And unleſs he had received comfort from the Word, he was ſenſible that he had been utterly undone; *Unleſs thy Law had been my delights, I ſhould then have periſhed in mine affliction.*

Pſal. 119. 24. Verſ. 50.

Verſ. 92.

Que-

Queſtionleſs all Scripture is precious, and the Lord would let none of *Samuel*'s words, much leſs would he let any of his own words fall to the ground; and every part and parcel of the Holy Scripture is of the ſame piece of pure Gold, and more to be valued than the gold of *Ophir*, or the gold of *Parvaim*; yet conſidering your preſent condition, I adviſe you to the ſerious peruſal of theſe enſuing Scriptures, as moſt ſuitable unto your particular caſe. One Scripture is mentioned by the Prophet *Iſaiah*, *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light: let him truſt in the name of the Lord, and ſtay upon his God.* Another Scripture is, *Light is ſown for the righteous, and gladneſs for the upright in heart.* Between Seed-time and Harveſt, there is a conſiderable interval of time; yet what hath been *ſown*, will come up in the appointed ſeaſon. Add hereunto a third Scripture *homogeneous* to the former;

Iſa. 50. 10.

Pſal. 97. 11.

Pſal 112. 4. *Unto the upright there ariſeth light in darkneſs.* To theſe Scriptures, I ſhall add ſome others, which have abundantly ſupported the afflicted Pſal. 116. 7. Servants of God: One is, *Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.* A Iſa. 57.15. ſecond is of the Prophet *Iſaiah, For thus ſaith the high and lofty one that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* A third Scripture Matt. 9. 13 is, *I came not to call the righteous, but ſinners to repentance.* A fourth Matt. 11. 28. is, *Come unto me all ye that labour and are heavy laden, and I will give* 1 Tim. 1. 15. *you reſt.* A fifth is, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.* A ſixth only which I ſhall Rev. 22. 17 mention is in the *Revelations, And the Spirit, and the Bride ſay, come. And let him that is a thirſt come. And whoſoever will, let him take the water of life freely.*

There

There are peculiar *Pſalms*, which I commend to your frequent and deliberate peruſal and meditation, *viz.* *Pſal.* 16. 18. 23. 25 27. 32. 34. 42. 61. 62 and 63. Any one of theſe *Pſalms*, if you ponder them in your heart, and pray that God would write them in your heart, O! how abundantly may you profit thereby! Read frequently, (and to reading, add prayer and meditation) Chriſt's incomparable Sermon Preached in the mount, *Matt.* 5 6, 7. and likewiſe Chriſts farewell-Sermon contain'd in *Joh.* 14. 15, 16, 17. Add hereunto a ſerious reading and meditating on *Rom.* 8. Though I exclude not other Scriptures (for all are precious) yet conſidering that many Chriſtians have gain'd ſo much good by reading of thoſe Scriptures, I commend them to your reading, meditation, and particular application, and I hope (and my hearts deſire is) that through the Grace of God ſome word or other may leave ſuch deep impreſſions upon your heart both for inſtruction and conſo'ation, as that you

you may be better for them all your days.

Sect. 15. Duty 2. Be much in heart-ſtudying.

2. Be much converſant in the ſtudying of your own heart. It's very needful to be well acquainted at home. For this ſelf-acquaintance and knowledg of a mans own heart, is a very neceſſary knowledg, and a profitable acquaintance. This is a great buſineſs, and an uſeful imployment for every one to buſie himſelf in ſearching of his own heart; and he that is thus imployed, and makes it his buſineſs to know and underſtand himſelf, will know more evil by himſelf, than all the world can tell him of. I have read of *Heraclitus* a weeping Philoſopher, who being askt what he ſtudied, he anſwered, *To know himſelf.* And it was the ſaying of one of the wiſe men of *Greece*, *Know thy ſelf*: And this knowledg we ſhall never attain unto, unleſs we ſtudy our own hearts. This was the reſolution of the Church (though at that time under hatches) *Let us ſearch and try our ways, and turn again to the Lord.* First, there muſt be ſearching and try-

Γνῶθι σεαυτόν.

Jer. 3. 40.

trying, and then follows a turning to God. And in this turning there are *two terms*, one is *from what we turn*, and this is from ſin; and the other is *to whom we ſhould turn*, and this is to God. The heart is exceeding filthy and defiled, and therefore frequent waſhings and cleanſings are required: So runs the word of command, *O Jeruſalem waſh thy heart from wickedneſs, that thou maiſt be ſaved! How long ſhall thy vain thoughts lodg within thee?* In the Levitical Law, when a beaſt was ſlain for ſacrifice, there was a ſpecial command for the waſhing *of the inwards, and the legs.* Theſe waſhings were typical, and put us in remembrance of waſhing of our hearts and lives. For both inward and outward pollution ought to be avoided, and we ought to cleanſe our ſelves from both, *For* (ſaith the Apoſtle) *having therefore theſe promiſes* (*dearly beloved*) *let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* And both outward and inward purity ought to be endeavoured after. It's the Apoſtles

Terminus à quo, & terminus ad quem.

Jer. 4. 14

Lev. 1. 9.

2 Cor. 7. 1.

Heb. 10. 22. ſtles command, *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* Now let the heart be waſht firſt, then the converſation will be purified. The heart may be compared to a fountain, if that be pure, the converſation as ſo many ſtreams flowing from that fountain will be pure. The more we ſearch our hearts, the more pollution we ſhall find in them. We ſhall find them to be a cage of unclean birds, and a cinque of all manner of impurity. Wherefore above all keepings, we ought to keep our hearts; for ſo ſaith the Wiſeman, Prov. 4. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* Let it be therefore your greateſt care and endeavour to approve your heart unto God, in ſincerity and in truth.

Sincerity is that which conſtitutes a Chriſtian, and diſtinguiſheth a child of God from an hypocrite. Look then eſpecially to the inclination, vergency, frame and propenſi-

on

on of your heart, whether it tend directly towards God, or obliquely toward the world.

The difference upon Scripture-record is very great between *Asa* and *Amaziah*, (although neither one nor other were without their failings); *Asa* fail'd in several things, yet the root of the matter was in him, for his heart was upright toward God, so it's evidenced in the Scripture, *Nevertheless the heart of Asa was perfect all his days.* 2 Chron. 15. 17. As for *Amaziah*, though he went a great way, yet he came far short of the main thing requir'd; for this brand of infamy is left upon record, *And he did that which was right in the sight of the Lord, but not with a perfect heart.* 2 Chron. 25. 2. It's the common lot of Gods dearest children to have Infirmities, yet notwithstanding they can take comfort in the integrity of their hearts: So the Spouse confest, *I sleep, but my heart waketh.* Cant. 5. 2. The sleeping of the Spouse imply'd that she had her Infirmities, but her heart waking declar'd her sincerity.

3. Be

Sect. 16. *Duty* 3. Be frequent and fervent in ſecret prayer.

3. Be frequent and fervent in ſecret prayer. Though ſeparation from the Aſſemblies of Saints is unwarrantable, yet there is a warrantable ſeparation, of which the Wiſeman makes mention, *Through deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all wiſdom.* Prov. 18. 1. There is a time for retiredneſs into our Cloſets; of this our Saviour ſpeaks, *But thou when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.* Mat. 6. 6. For this retirement God calls upon his people, *Come my people, enter thou into thy chambers, and ſhut thy doors about thee; hide thy ſelf as it were for a little moment, until the indignation be over-paſt.* Iſa. 26. 20.

Wherefore in your ſhort receſſes and retirements (which you muſt take frequently) pour out your heart unto God; and when you are remoteſt from company, and from the hearing of men, then be more earneſt in wreſtling with God in prayer and

and ſupplication. Sometimes you may find a liſtleſneſs and indiſpoſedneſs upon your ſpirit, and by reaſon of ſuch dulneſs and deadneſs, you may be afraid of venturing upon any holy duty; yet you muſt take heed of neglecting any duty: For dulneſs, deadneſs, and indiſpoſedneſs of ſpirit, are no warrants to neglect any duty; but you ought the rather to be more ſollicitous unto the throne of Grace for quickning-vertue, that God would raiſe and diſpoſe your heart for his ſervice. Although at ſome time, you may be ſo ſtraitned in your ſpirit as you may not be able to utter a word; yet you may ſigh, and mourn, and groan, and breathe after God; and theſe ſighings, breathings, groanings, and mournings, are all known to God: and as for the compunctions of the heart, God takes notice of them all. We read that the Lord ſaid unto *Moſes*, *Why cryeſt thou unto me?* The time that *Moſes* thus cryed, was when *Pharoah* and his hoſt purſued the Children of *Iſrael:* A potent furious Enemy was behind them, Exod. 14. 15.

and

and the Red-ſea before them, and whether they went forward or backward, their danger was exceeding great, either to be drown'd in the Water, or ſlain with the Sword of the Enemy. It's worth our obſervation, that there is no particular word ſpecified that *Moſes* ſpake, but the crying mention'd there, was the cry of the heart which came up to Heaven, and the Lord gave a gracious anſwer unto his cry. When none ſees you but God, and none hears you but God only, then be in an eſpecial manner an importunate ſupplicant and beggar, That the Lord in mercy would ſubdue your corruptions, and ſtrengthen you by his grace to mortify ſin, and quicken you unto holy duties. Amidſt all the clouds, and darkneſs, and gloominess that are incident unto you, be earneſt with God, that he would ſmile on you. This is that ſaving, real good to be deſired principally;

Pſal. 4. 6, 7. *There be many that ſay, who will ſhew us any good? Lord lift thou up the light of thy countenance upon us. Thou that haſt put gladneſs in my*

my heart, more than in the time that their corn and their wine increaſed. Likewiſe you muſt be informed farther, That as you ought to pray, ſo you ought not to uſe prayer only as a duty commanded, but likewiſe you ought to uſe Prayer as a means to obtain a bleſſing. Neither ſhould you only deſire the gift of Prayer, but eſpecially the grace of Prayer. The gift of Prayer may be acquired by ſtudy, memory and ſtrength of parts; and a faculty of expreſſing of your ſelf in fit and proper words is to be much deſired: but principally you muſt look after, and ſearch your heart, whether you have the grace of Prayer. This is promiſed, and this ſhould be begg'd of God, *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplications.* And where this gracious and praying ſpirit is, there it's accompanied

Zech. 12. 10.

* *Longe excellentius eſt effundit in nos ſpiritum gratiæ quam gratiam ipſam, quia niſi ſpiritus gratiæ penetret in animos noſtros & inſtillet nobis ſenſum gratiæ erit inutilis.* Cäly.

with godly ſorrow for ſin; for it followeth in the ſame verſe, *And they ſhall look upon me, whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.*

Sect. 17. Further, That you may ſo pour out your heart to God in Prayer, as you may have a ſure ground of hope to obtain acceptance with God, I ſhall preſcribe to you (as I have the Scripture-warrant) theſe ſix enſuing qualifications.

1. Pray in humility. 1. You muſt pray in humility: We are all poor, blind, miſerable and naked, even duſt and aſhes, and ſhall duſt and aſhes be proud? We are all beggars to God, and ſhall beggars be proud? It's a ſaying that deſerves a remark to be ſet upon it, *That there is nothing worſe than proud beggary.* When we have to deal with God we can never be hum-

Nihil eſt ſuperba mendicitate deterius. Qui ſibi vilis eſt Deo charus eſt. Bern.

humble enough. And the more vile a man is in his own eyes, the more he is eſteemed of in the eyes of God. When *Abraham* interceded for *Sodom*, he acknowledged himſelf but *duſt and aſhes*; and *Jacob* acknowledged himſelf *not worthy of the leaſt of the mercies of God.* And *David* accounted himſelf *a worm and no man.* When we lye low, and are vile in our own eyes, and pray in humility, we are the more capable of receiving a bleſſing.

Gen. 18. 27.
Gen 32. 10.
Pſal. 22. 6.
Cum ſis humiles, cur non es humillimus? Bern.

2. You muſt prefer all your ſupplications, prayers and requeſts to God the Father in the Name of Jeſus Chriſt. For of Chriſt, *a voice came from heaven, ſaying, this is my beloved ſon, in whom I am well pleaſed.* There is no other name but the name of Jeſus for ſalvation, *Neither is there ſalvation in any other: for there is none other name under heaven, whereby we muſt be ſaved.* The promiſe which Chriſt made unto his Diſciples is, *And whatſoever you ſhall ask in my name, that will I do, that the Father may be glorified*

2. All Prayers muſt be put up in the name of Jeſus Chriſt.
Mat. 3. 17.
Act. 4. 12.
Joh. 14. 13.

Non ſolum periculoſũ eſt, ſed horribile, de Deo extra Chriſtum Cogitare. Luth. Loc. Com.

in the ſon. *Luther* makes mention of the danger and horror of thinking of God without Chriſt: For God without Chriſt is a conſuming fire, but with Chriſt he is a gracious and merciful Father.

3. Prayer muſt be made in Faith. Matt. 21. 22.

3. You muſt pray in faith. To ſuch who pray in faith, the promiſe belongs, and only to them. *And all things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive.* There is no coming unto God the Father without Chriſt; for he is the only Mediator; neither is there any coming unto Chriſt without Faith. Heb. 11. 6. *For* (ſaith the Apoſtle) *without faith it is impoſſible to pleaſe God.* It's ſtoried of the *Perſians*, that when they had offended their King, they brought his Son in their arms, and ſo obtained favour; we have all offended God, and we muſt preſent Chriſt unto the Father in the arms of faith, and by him we ſhall obtain acceptance and remiſſion of all our ſins.

4. You

4. You muſt add fervency to the frequency of your Prayers. This fervency the Scripture repreſents by *wreſtling*; for of *Jacob* we read, *And there wreſtled a man with him until the breaking of the day:* And though the hollow of *Jacobs* Thigh was out of joynt, yet he continued wreſtling with the Angel. The Angel ſaid, *Let me go, for the day breaks: And he ſaid unto him, I will not let thee go, except thou bleſs me.* Whether *Jacobs* wreſtling was a corporal, or a ſpiritual wreſtling only, I ſhall not peremptorily determine: For the latter, the Scripture is expreſs; And though this may be *eminenter*, in a more eminent manner; yet, *non excluſive*, not excluding a corporal wreſtling. Read what the Prophet *Hoſehh* ſaith, *Yea, he had power over the Angel and prevail'd, he wept and made ſupplication unto him.* This fervent Prayer, is as it were a beſieging and ſtorming of Heaven, and taking it by violence, *And from the days of John the Baptiſt until now, the kingdom of Heaven ſuffers violence,*

4. Prayer muſt be made with fervency. Gen. 32. 24. *Filius Dei luctator fuit.* v. 25. v. 26.

Hoſ. 12. 4.

Matt. 11. 12.

lence, and the violent take it by force. And this holy violence and importunity in Prayer is acceptable unto God. What's that Prayer which avails much? It's an effectual fervent Prayer. For (so saith the Apostle) *The effectual fervent prayer of a righteous man availeth much.* This is (as the word imports) an inwrought, an inward working prayer, a heart-prayer, indited by the Spirit of God. Go then to God in the name of Christ, and be an importunate beggar at your Fathers dore: Resolve not to be driven from your Fathers dore, nor to take any repulse. Though God seems not to hear, you must cry the louder; though he forbears to open, you must knock the harder. It was an heroical resolution of Queen *Hester* in a good cause, *I also and my maidens will fast likewise, and so will go in unto the King, which is not according to the law; and if I perish, I perish.* Resolve through the strength of God to go on in your duty, *and if you perish, you will perish in the arms of Christ:* And in his arms there's se-

Jam. 5. 16. Ἐνεργουμένη. *Quasi dicas actuosam* (i. e.) *ardentem & assiduam opponi putant perfunctoriæ.* Beza.

Esth. 4. 16.

ecurity. Resolve, I will go on in Prayer, though I meet with many repulses. *Jacob* was a gainer by his wrestlings, for notwithstanding his lameness and halting, he obtain'd a blessing which made amends. It was an excellent resolution of *Job*, *Though he slay me, yet will I trust in him.* Job 13.15 Consider your interest in adoption, and this consideration will set the spirit of prayer a working, *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father.* Gal. 4. 6. Go to God, as a Child to a Father, and cry earnestly for grace and mercy. God is a tender and compassionate Father, and he will open his bowels, and regard the cryes of his Children.

5. Always remember, that what you pray for, must be according to Gods will. Consider therefore in your most serious and deliberate thoughts, whether you pray for lawful things, such as God commands you to pray for, and promiseth to grant them: For there's no promise of hearing and accepting of any

5. Prayer must be according to Gods Will.

Prayer, unleſs it be according to the
1 Joh. 5. 14 Will of God, *And this* (ſaith the Apoſtle) *is the confidence, that if we ask any thing according to his will, he heareth us.* Many things we ask for, which would be a judgment if they were granted: As for inſtance, we ask for ſatisfyings of our carnal luſts, and ſenſual appetites; or when we ask for ſatisfaction of our pride, malice, revenge, and inordinate paſſions; and for ſuperfluities, and things unneceſſary and inconvenient, it's juſt with God that we ſhould miſs and be fruſtrated of ſuch things which we deſire and expect, when we ask
Jam. 4. 3. amiſs; *For* (ſaith the Apoſtle) *ye ask and receive not, becauſe ye ask amiſs, that you may conſume it upon your luſts.* Our duty is to ſtudy the revealed Will of God in the Holy Scriptures, and accordingly we muſt frame our petitions, ſubmitting our wills in all things unto the Will of God: The matter of our Prayer muſt be lawful things; the manner of our praying muſt be with faith and fervency; and the end muſt be for the Glory of God, and the eternal

nal good of our precious and immortal Souls: and the time of anſwering of our prayers, we muſt wholly refer unto the Will of God, for he knows what is better for us, than we know for our ſelves, and he will do abundantly for us more than we can ask and think.

6. And Laſtly, You muſt pray with perſeverance: As it's your duty to pray, ſo you muſt hold out, and perſevere in Prayer. Concerning the Hypocrite, *Job* ſaith, *Will he delight himſelf in the Almighty? will he always call upon God?* Wherefore be ſure that you omit not ſecret Prayer; though you find your heart diſordered, dull and indiſpoſed, yet you muſt pray, that God would ſet your heart in order, and quicken and diſpoſe your heart for his ſervice. Notwithſtanding that you are perplexed with tumultuous perturbations, and fluctuating thoughts, and variety of fancies (which are a grief and vexation unto your ſpirit) it's a good ſign and character that your heart is right with God, when through the Grace

6. Prayer muſt be with perſeverance

Job 27. 10

Grace of God you continue praying; and although at preſent your deſires are not anſwered, yet you have good ground for hope that God intends good to you, becauſe he keeps your heart in a praying-frame. You muſt not only pray, but continue inſtant in prayer, (for ſo ſaith the Apoſtle)

Rom. 12. 12. Προσκαρτερῦντες. 1 Theſſ. 5. 17. Ἀδιαλειπτως. *Continuing inſtant in prayer:* The original word implies *ſtrength and valour.* Neither muſt we pray by fits and ſtarts, but we muſt *pray without ceaſing* (i. e.) We muſt readily embrace all opportunities of praying, and be in a praying-diſpoſition.

Sect. 18. 4. *Duty.* Keep cloſe to all Gods Ordinances.

A fourth particular duty, is, To keep cloſe unto all the Ordinances of God. As I have inſiſted in the laſt particular on the Duty of Prayer (which is a choice Ordinance, and is both the priviledg and duty of Gods Children); ſo I ſhall mention other Ordinances which you ought conſcientiouſly to obſerve. Three only I ſhall inſtance in (not excluding any other Ordinance); And they are *Hearing of the Word, receiving of the*

the Lords ſupper, and the ſtrict obſervation of the Sabbath.

1. You muſt be ſwift to hear the Word of God preached. You muſt not content your ſelf with reading of Gods Word in your Cloſet, but you muſt ſtir abroad to hear the word faithfully preached; this is *the arm of the Lord revealed*, and it is *the power of God unto ſalvation.* Attend therefore at the Poſts of Wiſdoms gate. Lie in this way where Chriſt comes by; wait (as the impotent creeple did) at the Pool of *Bethesda*; multitudes of impotent folk lay there *waiting for the moving of the water*; *for an Angel went down at a certain ſeaſon into the Pool, and troubled the water*; *whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.* Neglect not therefore the diligent hearing of faithful Miniſters, whoſe endeavours are ὀρθοτομεῖν. i. e. *to divide the word aright*; and ὀρθοποδεῖν, i.e. *to walk rightly.* From ſuch as are ſound in Doctrine, and holy in life and converſation, abſent not

1. Be ſwift to hear the Word of God.

Iſa. 53. 1. Rom. 1. 16

Joh. 5. 4.

not your ſelf; the word preached and delivered *viva voce* with warm affections, and in the demonſtration of the ſpirit and power, *mirabiles effectus habet*; for it's inſtrumental to humble the proud heart, to ſoften the hard heart, and to level mountains as low as the valleys; now every inſtrumental-cauſe muſt be reduced unto its efficient cauſe. It was not *Elijah*'s Mantle that parted the waters of *Jordan*, but the Lord God of *Elijah*: *Eliſha took up the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan, and ſmote the waters, and ſaid, where is the Lord God of Elijah?* So it's the powerful operation of the Spirit of God which accompanies the Word, and makes it effectual. And the Word quickned by the Spirit, works wonderful things: *For it's mighty through God to the pulling down of ſtrong holds, * caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledg of God; and bringing into captivity every thought to the obedience of Chriſt.* The Word of God is one

2 King. 2. 13, 14.

2 Cor. 10. 5.

* *Eis comparat ratiocinationibus Philoſophorum quæ Evangelio opponebantur.* Grot.

piece

piece of our Spiritual armour, *And take the helmet of ſalvation, and the ſword of the ſpirit which is the word of God.* A ſword is both an offenſive and a defenſive weapon. And the Word is a two-edged ſword: *For the word of God is quick and powerful, and ſharper than any two-edged ſword, * piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.* The Word of God powerfully preacht may (through the bleſſing of God) meet with your particular condition, and ſpeak comfort to you: For there is a particular and ſuitable word, which frequently God directs his Miniſters to preach, and ſo to reach the hearts and conditions of the hearers. One only Scripture I ſhall mention of the Prophet *Iſaiah, Therefore hear now this thou afflicted, and drunken, but not with wine.* The meaning is, that notwithſtanding ſore preſſures and afflictions which they

Eph. 6. 17.

Heb. 4. 12.

* Leviticus *culter pervenit ad minima quales ſunt nerve in juncturis, & ad intima quales ſunt medullæ ſic & ſermo Dei & intima & minima animi penetrat, inq; ea agit,* Grot.

Iſa. 51. 21. *De calamitatibus loquutus eſt nempe Domino* Calv. *in loc.*

dubitent, ut fideles non quin parata ſit eis a conſolatio tametſi extrema quæque patiantur.

en-

endured, yet they ſhould not doubt nor deſpair of Gods comforts; there is a *This*, *i.e.* a word of God to comfort the afflicted. Keep cloſe to the Word, and be frequent in meditating of what you hear, and in applying of it particularly to your own ſoul.

Sect. 19. 2. Receive the Lords Supper.

2. To the diligent hearing of the Word of God, you muſt join the receiving of the Sacrament of the Lords-Supper; this is a great ſtrengthning, ſupporting, and comforting Ordinance, and you ought not to deny your ſelf ſo great a priviledg which belongs to you. As it's a fault and a great one in many, preſumptuouſly and unpreparedly to come to the Lords Supper, ſo it may be a fault in you who have knowledg to diſcern the Lords Body, (and your life is holy) to debar your ſelf of that choice Ordinance. As you may not come unpreparedly without ſerious ſelf examination, ſo you may not ſtay away after due preparation: For after a thorough examination follows participation. *But let a man examine himſelf,*

1 Cor. 11. 28.

himſelf, and ſo let him eat of that bread, and drink of that cup. Neither ſhould ſuch who have right to this ſealing Ordinance content themſelves with ſeldom receiving; but they ſhould embrace frequent opportunities for Communicating at the Lords-Table; they will find many things wanting in their faith, and love, and repentance, and therefore they ſhould come frequently to ſtrengthen their faith and love, and to renew their repentance, and to renew their covenants with God, and to walk more humbly and holily in all manner of converſation. The Text ſaith, *For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.* The Adverb there uſed is Ὁσάκις, and that implys, πολλάκις, *often*; that ſhews that we ought to do it often. At other times we ought to have an habitual preparation; but for receiving of the Lords-Supper, we ought to have an actual preparation; we ought to act faith, love, repentance, and other graces. Now becauſe you find ſin to be burdenſome, and loathſome, and you account

Verſ. 26.

Mr. *Pemble* on the Sacrament.

account your ſelf unworthy, therefore you ſhould not deny your ſelf the Lords-Supper; you ought the rather to come, and to make haſte unto Chriſt, beſeeching him to prepare you for the receiving of the Ordinance, and to make it effectual unto you.

I ſhall give a diſtinction which (I hope) may give you ſatisfaction: There is a Legal and an Evangelical Righteouſneſs. As for Legal righteouſneſs, to be exact, and to perform the whole Law to a tittle, none could do it but Chriſt alone; and in a legal ſenſe none of us can come worthily to the Lords-Supper; for we all come ſhort of our duty, and when we have done all we can, we
Luk. 17. 10. muſt confeſs, *that we are unprofitable ſervants*, and that
Iſa. 64. 6. *we are all as an unclean thing, and all our righteouſneſſes are as filthy rags.* But there is an Evangelical righteouſneſs; and through Chriſts righteouſneſs imputed to us, we are accounted righteous, and accepted of God; and notwithſtanding infirmities (which we are

are ſenſible of, and mourn for them) if our hearts be ſincere towards God, we may expect a bleſſing of God upon the Ordinance. For though we are not (as of our ſelves) any ways worthy of receiving ſo great an Ordinance, yet the God of the Ordinance will be pleaſed to accept of the uprightneſs of our hearts. Let us then make our addreſſes to God as *Hezekiah* did for the people concerning their failings about receiving of the Paſſover, *The good Lord pardon every one that prepareth his heart to ſeek the God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary. And the Lord hearkned to Hezekiah, and healed the people.* 2 Chron. 30. 18, 19, 20.

3. Labour to the utmoſt to be conſcientious and ſtrict in the obſervation of the Sabbath day. The fourth Commandment prefixeth a peculiar *Memento* for the obſervation of the Sabbath day: *Remember the Sabbath day to keep it holy: ſix days ſhalt thou labour, and do all thy work, but the ſeventh day is the ſabbath of* Exod. 20. 8, 9, 10, 11. 3. Labour to be ſtrict in the obſervation of the Sabbath.

the Lord thy God: In it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy ſtranger that is within thy gates. The Sabbath was to be obſerved the ſeventh day of the week from the Creation to the Reſurrection of Chriſt; ſince, we are to obſerve the firſt day of the week in memory of Chriſts Reſurrection; and this is the Chriſtian Sabbath, commonly called *the Lords-day*. On this day Chriſt roſe from the dead; on this day *collection was to be made for the Saints*; on this day *the Diſciples came together to break bread*; and St. *John* was in an eſpecial manner raviſht in the Spirit: * *I was in the ſpirit on the Lords day*. This day is the ſouls market-day, the ſouls harveſt-day, the ſouls rejoicing-day. Prepare for this day, before it comes; meditate of the duties of the day, and ſanctifie your ſouls for the ſanctification of the Lords own day. The word *Remember* neceſſarily implys prepartion and a previous conſideration of performing the works of the day in its own day. This day ought

• 1 Cor. 16. 1. Act. 20. 7. Rev. 1. 10. **Diem Dominicam vocat primam hebdomadis feriam, qua Dominus a mortuis reſurrexerit, &c.* Pareus *in loc.*

feri-

ſeriouſly to be remembred before it comes, and the heart ought to be prepar'd, and ſequeſtred from all worldly intanglements. On this day we ſhould riſe earlier in a morning than other days. *Mary* roſe early that day, and had a joyful ſight of the Lord Jeſus. Shake off ſloth and drowſineſs, and beware of idleneſs (for ſpiritual idleneſs on this day is as bad as bodily labour: give unto God his own day, a whole day, and imploy your ſoul in the works of the day, and the works are *works of piety, mercy, and neceſſity*; and beg of God a Sabbath-frame and temper of ſpirit. As for ſuch works as concern our ſecular calling (though they are lawful and neceſſary on other days of the week, yet) on this day they are neither neceſſary nor lawful; much leſs are corporal-recreations, as games or ſports, *&c.* to be allowed on this day. On this day double diligence ought to be uſed for the performing of double duties; to hearing of the Word in publick, add reading in private; and to reading, add ſecret prayer; and to prayer, add

meditation; and to meditation, add conference (as next is to be mentioned.)

Sect. 20. *Duty* 5. Communicate your Doubts to experienced Christians.

A fifth Duty is to communicate your Doubts and perplexities to such experienced Ministers or people who are able and willing to administer spiritual comfort unto you. The Prophet tells us, *For the Priests lips should keep knowledg, and they should seek the Law at his mouth: for he is the messenger of the Lord of Hosts.* Impart your case to faithful Ministers, to whom God hath given *the tongue of the Learned*, and to other experienced Christians, who (through the Grace of God) may speak both by way of counsel and comfort something for the settlement and establishment of your spirit. Frequent the society of such who fear God; and be a companion to such here on earth, whose company you hope to enjoy to all eternity.

Mal. 2. 7.
Isa. 50. 4.

Mr. *Robert Bolton.*

It was the saying of an eminent servant of Jesus Christ upon his Death-bed, *I shall change my place, but not my*

my company. Be therefore ready and willing to lay hold upon those opportunities which are offered for spiritual conference; and be glad of the prayers and counsels of such as are *Mnasons and old Disciples*, and experienced Christians, and Practitioners of Religion. Spiritual conference is no new practice, for it is of great antiquity; and I heartily wish that it were more revived and put in practice than it is now-a-days. The Prophet *Malachy* makes mention of such Religious meetings, *Then they that feared the Lord spake often to one another, and the Lord hearkned and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.* Upon perusal of those words, it's evident that the people of God met together and confer'd about each others spiritual estate. And there ought to be a great deal of care and conscience in the managing of such meetings, for God takes notice of all that's done or spoken, and puts them upon record. O! how Mal. 3. 16.

much and abundant ſoul-ſatisfaction may be gain'd by the ſociety of ſuch as are godly! to ſuch you ought to unboſom and unburthen your ſoul; they may be inſtrumental for the good of your ſoul. And as I adviſe unto conference, and correſpondence with godly Chriſtians, ſo I adviſe you to the making choice of godly Writers, and to peruſe them with diligence and ſeriouſneſs of ſpirit. Let the holy Scriptures always have the prehemineence both in your judgment and affections. Next to them, I commend unto your frequent reading, ſound and orthodox Writers, ſuch as are *Calvins Inſtitutions*, *Greenham*, *Perkins*, *Dod*, *Dyke on the Deceitfulneſs of the heart*, *Scudder*, *Burroughs gracious ſpirit*; and in an eſpecial manner (becauſe it's very ſuitable to your condition) I commend to your reading, Dr. *Sibs of the ſouls conflict*. The precious Author is dead, but his memory is bleſſed, and both the Author and his Works are like precious ointment poured forth.

The

The ſixth and laſt particular Duty (which I adviſe you unto) is to wait ſilently, patiently, and ſubmiſſively upon God. Labour therefore to bring your will to Gods will; God is infinite in Wiſdom, and knows what's better for you, than you know for your ſelf, and better than you can either ask or think. And believe that Gods time is always the beſt time; and therefore wait on God, till he be pleaſed to ſpeak a word of peace to you. Let faith and patience hold out, and joyn them both together, and imitate thoſe *who through faith and patience have inherited the promiſes.* The Church of God (though under hatches and in a very low condition) yet did exerciſe faith and patience, *And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him.* The Church of God was much afflicted and vexed with briers and thorns, and was neither quiet at home, nor abroad, yet notwithſtanding we read of an Heroical reſolution of the Church,

Duty 6. Wait upon God.

Heb. 6. 12.

Iſa. 8. 17.

Mic. 7, 7. *Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.* In this verſe, Faith, Patience, and Aſſurance, are all joyn'd together: for *looking* implys that there was an *eye of faith*; and *waiting* implys *the exerciſe of patience*; and that *God would hear*, was a ſtrong ground of *aſſurance* that the faith and patience there mention'd were ſucceſsful. In *Habbakkuks* time the Viſion was very dark, *For* (ſaid Hab. 2. 3. the Prophet) *the viſion is yet for an appointed time, but at the end it ſhall ſpeak and not lye; though it tarry, wait for it, becauſe it will ſurely come, it will not tarry.* Waiting-Chriſtians are exceeding much gainers by all their waiting; ſo ſaith the Prophet, Lam. 3. 25, 26. *The Lord is good to them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.* Wherefore if God ſpeak not comfort ſo ſoon as you deſire and expect, yet know that it is your duty to hold out, and continue waiting, and not in the leaſt to preſume to limit the holy one of *Iſrael* to any time

time or means, *Let God* (as an ancient Father ſaith) *chuſe the opportunity, who freely gives thee mercy.* There is no mercy but it's worth waiting for; and the more quietly and ſubmiſſively we wait on God, the mercy will be more acceptable when it comes. The Prophet *Iſaiah* propheſies abundance of comfort to a waiting-people, *And it ſhall be ſaid in that day:* What day was that? I anſwer that it was a reviving and comforting-day, after all thoſe great and many ſufferings which befell the people of God. It follows, *Lo this is our God, we have waited for him, and he will ſave us: This is the Lord, we have waited for him, we will be glad, and rejoice in his ſalvation.*

Eligat opportunitatem qui libere dat miſericordiam. Aug.

Iſa. 25. 9.

Canticum ſanctum poſt exactas hujus vitæ aerumnas. Pool's *Synopſ.*

What ſtrength and courage do waiting-people obtain, the ſame Prophet expreſſeth in ſeveral particulars, *He giveth power to the faint; and to them that have no might, he increaſeth ſtrength. Even the youths ſhall faint, and be weary, and the young men ſhall utterly fall, but they that wait upon the Lord ſhall renew their ſtrength; they ſhall*

Iſa. 40. 29, 30, 31.

ſhall mount up with wings as Eagles, they ſhall run and not be weary; they ſhall walk and not be faint. Let faith, prayer, patience, and experiences be exerciſed, and in Gods good time comfort will flow abundantly into your ſoul with good meaſure, full preſt, and running over.

Sect. 21. 4. Head, Queſtions propounded, and anſwered.

I now come in the fourth place, to give an anſwer to a queſtion or two, in which I ſhall endeavour to anſwer ſuch ſcruples as you may be ready to raiſe: Two only queſtions I ſhall make mention of, and give in particular anſwers unto them.

Q. 1. The firſt Queſtion is, *Whether God ſometimes hides his face from his own Children?*

A. I Anſwer, he doth. The affirmative is evident by *Davids* complaint, Pſal. 10.1. *Why hideſt thou thy ſelf in times of* Pſal. 108. 29. *trouble? Thou hideſt thy face, they are troubled. Heman*, a rare man, thus Pſal. 88. 14. expoſtulates the caſe, *Why caſteth thou off my ſoul? why hideſt thou thy face from me?* But though God thus hides his face, yet it is but for a mo-

moment: *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.* Isa. 54. 7, 8.
For a time, God hides his face from his own people for wiſe ends and purpoſes, as to make tryal of their love, and whether their faith and patience will hold out, and whether (as *Job* reſolved) *they will truſt God, though he ſhould ſlay them.* Job 13. 15
Further, All Gods withdrawings, and ſuſpenſions of his gracious countenance, ſhould excite Gods Children to pray the harder, and ſearch and try their ways more exactly, and turn unto the Lord.

The ſecond Queſtion is: *What ſpecial Duties are incumbent upon us to be reduced unto practice, when we are grieved by reaſon of deſertions, and the want of the manifeſtation of Gods gracious countenance?* Q. 2.

I ſhall give an Anſwer to the Queſtion, in theſe enſuing particulars. A.

1. Your

1. Search into the cauſe. Gen. 25. 22.

1. Your duty is to ſearch into the Cauſe: As *Rebeccah* when ſhe felt ſtruglings in her womb, *She ſaid, if it be ſo, why am I thus? and ſhe went to enquire of the Lord.* And if you meet with variety of troubles, whether inward or outward, beg of God to teach you to underſtand the cauſe, and what's his meaning and good pleaſure for you to obey, and wherein you have offended, and what you ought to amend. I ſhall be your remembrancer of the words of Job 34.31 *Elihu* in the Book of *Job. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That which I ſee not, teach thou me: If I have done iniquity, I will do no more.* You ſhould conſider, that afflictions, deſertions, and all manner of withdrawings of Gods countenance, are as ſo many Rods of chaſtiſement, and fatherly correction, and for inſtruction to the Children of God; and theſe Rods come not from the duſt: They have a cauſe, and what's our duty the Micah 6. 9. Prophet informs us, *Hear ye the Rod, and*

and who hath appointed it. When *Israel* was repell'd and put to the worſe by the men of *Ai*, the cauſe was inquired after, and *Achan* the grand Delinquent was found out and ſtoned; and afterwards, *The Valley of Achor was a dore of hope.* When there was a tempeſtuous ſtorm, and the Ship like to be broken, we read that the Mariners *took up Jonah and caſt him forth into the Sea, and the Sea ceaſed from her raging.* Hug not therefore a *Delilah* in your boſome, nor foſter an *Herodias*; give no quarter to *Benhadad* or *Agag*, nor to any greater and more commanding ſins; make no league with a *Gibeonite*, a pretending ſin: Beware of giving the leaſt allowance to any beloved ſin, though it pleads antiquity, and is pleaſing to fleſh and blood; and though it be a ſin more ſuitable than ſome others to thy *Genus*, complexion, and conſtitution. As ſoon as *Goliah* was brain'd, the whole Army of the *Philiſtines* were routed and ran away. So then, when a Champion or ruling ſin is deſtroyed, other ſins of more ordi-

Hoſ. 2. 14.

Jonah 1. 15.

8

nary

nary incurſion will eaſilier be ſubdued. It was a character of *Davids* ſincerity, *I was upright before him, and I kept my ſelf from mine iniquity.* *Rachel* ſat upon the Stuff, and made but a very ſlender Apology; there muſt no Apology be made for any ſin: however a ſin may be pleaſing to corrupt nature, yet there muſt not the leaſt allowance be given to any ſecret ſin. It was the Prayer of the *Pſalmiſt*, and we ought accordingly to pray, *Who can underſtand his errors? cleanſe thou me from ſecret faults.*

Pſal. 18. 23.

Pſal. 19. 12.

Sect. 22. 2. Pray with fervency.

2 You muſt pray with all importunity and fervency, for the reſtauration of the light of Gods gracious countenance. As you ought to be aſſiduous and ſerious in Prayer for other things, ſo in an eſpecial manner that God would reſtore unto you the light of his countenance. It was the *Pſalmiſts* prayer, *Make me to hear joy and gladneſs; that the bones which thou haſt broken may rejoyce.* And he further prays, *Reſtore unto me the joy of thy ſalvation, and up-*

Pſal. 51. 8.

v. 12.

uphold me with thy free ſpirit. Now is a peculiar time to add more fervency to our prayers, when God abſents himſelf from us. Now eſpecially we ſhould double and redouble our prayers, and cry aloud with more faith and fervency: So did *David, Give ear, O ſhepherd of Iſrael,* Pſal. 80. 1. *thou that leadeſt Joſeph like a flock, that dwelleſt between the cherubims, ſhine forth.* It's took for granted of the Church in affliction, to be much in Prayer, *Lord in trouble have* Iſa. 26. 16. *they viſited thee, they poured out a prayer when thy chaſtning was upon them.* Go on then, O Chriſtian! and perſevere in thy duty, in frequent and fervent prayer; though at preſent God (who knows all and hears all) ſeems not to hear, yet be thou more earneſt in Prayer, and cry the louder; and though God forbears to open, yet thou muſt knock the harder. If when God knocks, thou readily opens the door of thy heart, Chriſt himſelf will be thy gueſt (and he is the beſt of all), and thou ſhalt be his gueſt both *active and paſſive.* For ſo ſaith the Angel of the Church

of

Rev. 3. 20. of *Laodicea, Behold I ſtand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.*

Pſal. 24. 6, 7. *David* makes mention of the *Generation of them that ſeek the face of God.* And what's their great Duty and Priviledg, is ſpecified, *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in.*

Ainſworth in loc. This (as a learned Author obſerves) *may be refer'd to Chriſtian men which are the true Temple of God,* 1 Cor. 3. 17. *at the door of whoſe heart Chriſt knocketh to have entrance; and by the King of glory, or glorious King, is meant Chriſt who is call'd the Lord of glory,* 1 Cor. 2. 8.

3. Keep faſt your hold. 3. Notwithſtanding Deſertions, be ſure that you keep your hold faſt, and the anchor of your hope firm and ſtedfaſt. Though God hides his face from you, yet you muſt cleave faſt to him, and depend wholly upon him as your God and comforter,

Iſa. 45. 15. for ſo the Church confeſſeth, *Verily thou*

thou art a God, that hideſt thy ſelf, O God, of Iſrael the ſaviour. I was inform'd by a worthy Son of * *an eminently worthy father*, that one in great diſtreſs came to him, and told him of his great perplexities and deſertion, ſaying, that there was none like unto him, and that he thought never was any one in ſuch a forlorn and miſerable condition as himſelf; for by reaſon of his deſertions, he concluded, that he had no evidence at all for his ſalvation: To whom Mr. *Dod*, that good old Diſciple, and Servant of Jeſus Chriſt, anſwered thus, *What think you of Jeſus Chriſt?* For of him theſe dying words are recorded, *My God, my God, why haſt thou forſaken me?* And yet notwithſtanding that deſertion, there was a plain evidence by his appropriating God unto himſelf, when he ſaid, *My God, my God.* Sometimes there may be a faith of recumbence, though faith of evidence may be wanting. Both ſorts of faith are worth the labouring for, though in the abſence of the one, the preſence of the other may be a ſtrong ground of ſupporta-

* Mr. *Dod* who wrote on the Commandments.

Matt. 27.

portation and consolation. It's storyed of *Synagirus* by an ancient Historian, that when he was cast over Ship-board, he held one part of the Ship with both his hands; the enemy cut off one hand, yet he held by the other: presently that hand was cut off, and then he held the Ship by his Teeth. Let this Story be thus applied, That we should never let go our hold and dependance upon God, but whatever our troubles be (though never so numerous, yet) let us resolve with that holy man *Job, Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.*

Instar rabidæ feræ mortuum quem detinuit. Just. Hist.

Job 13.15.

4. Act Faith on Promises.

4. Act Faith on Promises: For the Promises are the stay and support of your soul. God's Promises are his Bond; and though men on earth will not take it well to be sued upon their Bonds, yet God will take it well, and he likes us the better for suing him upon his Bond. God speaks comfort to his people in his promises, and not one tittle of the word of God shall fail. God hath said

ſaid it, and therefore we muſt believe it, *Say to the righteous it ſhall be well with him, for they ſhall eat the fruit of their doings.* Iſa. 3. 10. *Solomon* likewiſe aſſures us, *That though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know it ſhall be well with them that fear God, which fear before him.* Eccleſ. 8. 12. Hereunto we add, that great and weighty promiſe full of comfort up to the brim, *But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings.* Mal. 4. 2. Great things the Lord promiſeth to his people, *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your Idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.* Ezek. 36. 25, 26, 27.

Theſe are precious Promiſes, and they both have been fulfill'd (as many can experimentally acknowledg); and they ſhall be further fulfill'd to the people of God in his appointed

time. However God expects and requires that his people ſhould make their addreſſes to the Throne of Grace; for though God queſtionleſs will perform them, and will not in the leaſt be worſe than his word, yet his children are obliged to make their applications and ſupplications to God for the performance of them:

Ezek. 36. 37. *Thus ſaith the Lord God, I will yet for this be enquired of by the houſe of Iſrael, to do it for them.*

Sect. 23. 5 Ground of Comfort.

Now in the laſt place, to conclude, (leſt that I ſhould exceed the bounds of an Epiſtle) To what hath been ſaid, I'le add ſome grounds of comfort, which (through the Grace of God) may ſerve inſtead of Reſtoratives and Cordials to ſtrengthen you. And eſpecially have before your eyes, and upon your heart, the counſel given by Chriſt unto the Angel of the Church of *Sardis*, *Be watchful, and ſtrengthen the things which remain, that are ready to die.*

Rev. 3. 2.

Amongſt others which might be mention'd, I ſhall inſiſt only on four princi-

principal grounds of comfort, which all true Believers ſhould apply unto themſelves, and ſtay and relye upon them.

The firſt ground of Comfort is drawn from the Divine Attributes. Conſider that you are a poor, weak, frail, and feeble creature, yet the Lord God whom you ſerve is the only omnipotent Lord God, and his ſtrength will be perfected in your weakneſs. Your extremity will be Gods opportunity, which he will in mercy improve for your ſuccour and conſolation. It's the comfort of all Gods children, *That there is help laid upon one that is mighty.* You complain that you are ſubject to variety of changes; your caſe is not alone: An ancient and learned Author ſaith, *That every created thing is ſubject to change.* Conſider, that all the changes here below are ordered and diſpoſed of by the wiſdom of God, and yet they make no change in God, for he is unchangeable: *For I am the Lord, I change not, therefore ye ſons of Jacob are not conſumed.* And the

1. Ground of Comfort from the Divine Attributes.

Pſal. 89. 19.

Πᾶν κτιστὸν τρεπτὸν, Damaſc.

Mal. 3. 6.

Lord Jeſus, as he is an all-ſufficient Saviour, ſo he is unchangeable, *Jeſus Chriſt is the ſame, yeſterday, to day, and the ſame for ever.* And the Covenant which God makes with his people, doth not change with our changes, but is ordered and ſure, and unchangeable. What was a ſtrong ground of conſolation to *David*, you ſhould apply in particular to your own ſoul. * *Although my houſe be not ſo with God: yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure, for this is all my ſalvation, and all my deſire, although he make it not to grow.*

Heb. 13.8.

2 Sam. 23. 5.

*Deus obligavit ſe æterno fœdere, ideo non claudetur tenebris. Pet. Mart. in loc.

You complain that you want Wiſdom, you muſt conſider that God is a God of Wiſdom, and bleſſed are all they that wait on him. You are ſo bewildred and involv'd in many perplexities of ſpirit, as you know not how to extricate your ſelf out of them. O! make haſte to God, and beg Wiſdom of him: *For* (ſaith the Apoſtle) *If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not;*

Jam. 1. 5.

and

and it ſhall be given him.

But you complain that you want the ſenſe of the pardon of your ſins?

For anſwer, you may have a pardon, though at preſent you may not apprehend it. For there may be a pardon in the Court of the Judg, although that pardon for a time (when a Chriſtian is in a dark condition) be not manifeſted in the Court of the Conſcience. Therefore apply theſe Attributes for your ſtay, ſupport and comfort. *The Lord, the Lord God, merciful and gracious, long-ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* Exod. 34. 6, 7. Plead theſe Attributes as your ſtrong-hold; and likewiſe beg of God, that not only your ſins may be pardoned, but that they may be ſubdued alſo, *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy?* Micah 7. 18. As

then you beg mercy to pardon you, ſo you muſt beg mercy to purge and ſanctifie you; and as you pray that the guilt and puniſhment of your ſins may be took away; ſo you muſt pray, that the filthineſs of them may be took away; and what God promiſeth, you muſt with a ſincere heart pray that it may be perform'd to you in particular. *Then will I ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs, and from all your Idols will I cleanſe you.* Now to be earneſt in prayer with God, that you may be ſanctified as well as pardoned, and that your ſins may be ſubdued, and conquer'd, this is an evident ſign of a ſincere heart.

Ezek. 36. 25.

2. Ground of Comfort from the divine Promiſes.

A ſecond ground of comfort is to be had in the Divine Promiſes. Of the Promiſes I ſhall add ſomewhat (though little) by way of ſupplement to what I mention'd before. The Promiſes *are great and precious Promiſes.* And all the Promiſes are in Chriſt, *Yea and Amen*; Gods Promiſes are not off and on, ſometimes faſter, ſome-

2 Pet. 1. 4. τὰ μέγιστα καὶ τίμια ἐπαγγέλματα.

ſometimes looſer, (as mens Promiſes are) but they are ſure, and certain, and infallible. That I may write what I conceive moſt proper and ſuitable for your condition, I'le lay down this Diſtinction: There are two ſorts of Promiſes, *viz. promiſes to Grace, and promiſes of Grace.*

1. For Promiſes to Grace: one is, *Whoſoever believeth on him, ſhall not periſh, but ſhall have everlaſting life.* Another is, *He that cometh to me ſhall never hunger, he that believeth in me ſhall never thirſt.* A third promiſe is, *All that the Father giveth me, ſhall come to me; and him that cometh to me I will in no wiſe caſt out.* A fourth Promiſe is, *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.*

1. Promiſes to Grace.
Joh. 3.16.
Joh. 6.35.
Verſ. 37.
Joh. 14.21.

2. But it's probable that you will ſay, *That you queſtion whether you have faith in God, and love to God?*

2.

I an-

A. I answer, Is it not the sincere desire and endeavour of your soul to love Christ, and to believe in his name? And are not you grieved for want of faith and love? If so, then,

2. Promises of Grace. Secondly, I will add for your comfort, that (as I shewed before) as there are Promises to Grace, so there are Promises of Grace; *i.e.* what God requireth of you, (however you come short of your duty) he will in mercy give it to you. As for instance, there is a word of Command, *Circumcise your selves, and take away the foreskins of your hearts.* Jer. 4. 3. You may be apt to plead the impossibility of your performing of that great thing commanded: Therefore apply to your comfort that special good word of promise, *And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou maist live.* Deut. 30. 6. Likewise God commands, *Make you a new heart, and a new spirit.* Ezek. 18. 31. You will be ready to

to object, that it is not in your own power to make your heart new. I anſwer, though it be not in your own power, neither can you by your own ſtrength change your heart, yet you are obliged to conſer your utmoſt endeavours to waſh and cleanſe your heart, for ſo the command runs, *O Jeruſalem waſh thine heart from wickedneſs, that thou maiſt be ſaved. How long ſhall thy vain thoughts lodg within thee?* And your duty is to apply the Promiſe, *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.* What God commands of us, he promiſeth to give unto us.

Jer. 4.14.

Ezek. 36. 26, 27.

A third ground of comfort wherewith you may ſupport your ſelf, is founded on thoſe many and ſpecial Invitations. * One is, *Ho every one*

Sect. 24. 3. Ground of Comfort from many Invitations. Iſa. 55. 1. * *Ingens in nobis requiritur deſiderium ut tantorū beneficiorum participes eſſe poſſimus.* Cal. *in loc.*

that

that thirſteth, come ye to the waters, and he that hath no money, come ye, buy, and eat without money, and without price. By *waters* are underſtood the Divine Ordinances; by *buying without price*, the riches of free grace and mercy in Chriſt are repreſented; by *coming* is meant the uſing of thoſe means which God hath preſcribed, as believing, repenting, hearing of the Word, receiving the Lords Supper, *&c.* Another Invitation ſuitable hereunto is, *If any man thirſt, let him come unto me and drink.* A thirſty ſoul who is ſenſible of his want of Chriſt, and that he is loſt and undone without him, hath a ſpecial invitation to come unto him.

Joh. 7. 37.

The third Invitation (which is ſutable to the former) runs thus, *And the Spirit and the Bride ſay come, and let him that heareth ſay come, and let him that is a thirſt come; and whoſoever will, let him take the water of life freely.* For Explication of that choice Scripture, there is a ſpecial remark to be ſet on theſe particulars.

Rev. 2. 17.

1. Con-

1. Consider who are invited, and they are thirsty, necessitous, indigent persons, who are apprehensive of their absolute necessity of having Christ, and that no other waters but such living-waters as flow from Christ, can satisfie them; these only have a special Invitation.

1. Thirsty persons are invited.

2. It's said, *Whosoever will*; though a willing mind is commended and accepted of by the Almighty God; yet this willing mind is first given to us by God, before we can imploy it for God. We read that *God stir'd up the spirit of* Cyrus *King of* Persia *to build the house of the Lord God of Israel (he is the God) which is in* Jerusalem. After the command of *Cyrus*, the issue thereof followeth, *Then rose up the chief of the Fathers of Judah, and Benjamin, and the Priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem.* As those who were builders of the Temple in *Jerusalem* had their spirits rais'd by God for that great work,

2. Whosoever will.

Ezra 1. 1.

Vers. 3.

Vers. 5.

work, ſo all thoſe who will do any ſpiritual and acceptable ſervice unto God, muſt firſt have their ſpirits rais'd, and have a willing mind vouchſafed by God unto them. Unleſs we have aſſiſtance from Chriſt, and be acted, guided and governed by his Spirit, we can do nothing pleaſing unto God. All our freſh ſprings are in Chriſt. All our ſufficiency is from God. *And it is God that worketh in you to will, and to do according to his good pleaſure.*

Phil. 2. 13. ὁ γὰρ θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν. Chryſoſt.

A fourth Invitation (to name no more) is that which Chriſt himſelf makes to ſuch as are ſenſible of the heavy weight and burthen of their ſins, *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* Some underſtand the words, of croſſes and afflictions; and others of the rigor of the Law, and others of ſin; of all theſe burdens Chriſt can eaſe us. * The Original words are

Mat. 11. 28.

* Κοπιῶντες καὶ πεφορτισμένοι. Κοπιᾶν *laboribus frangere & laſſare te ſignificat.* Bilſon *de perpet. Guber.* Hales. Φορτίζω, *Sarcina proprie quæ humeris fertur, item quæ navi imponitur.* V. Leigh. Crit. Sac.

Empha-

Emphatical, and intimate, that ſuch as are even ready to ſink under their burthens, are invited to come to Chriſt for help and ſuccour. Put then the Queſtion home to your own ſoul, Are you ſenſible of the heavy burthen of ſin, and weary of it? Is ſin more grievous and burthenſome to you, than an aking Tooth or a broken Arm? If this be your condition, be not diſmay'd, but with all expedition go to Jeſus Chriſt, who alone can remove all your burthens, and give you reſt.

Sect. 35. 4. Ground of comfort, the particular application of Chriſts merits.

I conclude all with the fourth and laſt Ground of comfort, and with ſome ſuitable Scriptures appertaining thereunto. As for this Ground of comfort (though I name it laſt, yet it is the chiefeſt of all) it is the particular application of the merits of Chriſt, as offered in the Goſpel to your own ſoul. We uſually ſay, that Medicines cure not in their preparation (though to prepare them is neceſſary) but in their application. The Soveraign Medicine of the blood of Chriſt is of infinite dignity,

price

price and value. One drop of his Blood, and one dram of his Grace is ſufficient for you. The Apoſtle was once a great perſecutor, and afterwards was a zealous profeſſor, and Preacher of that Goſpel which he formerly perſecuted. He aſcribes the great change wrought in him to the grace of God: * *By the grace of God, I am what I am, and his grace which was beſtowed on me, was not in vain,* 1 Tim. 1. 17.

1 Cor. 15. 10.

* *Quod dignitati ſuæ tribuere non poteſt tribuit de meriti* Muſc. in

gratiæ Dei, & agnoſcit ſe alium eſſe perſonæ ſui indignitate, & alium per gratiam Dei, loc.

However you may be troubled with variety of ſtrong Tentations (as the Apoſtle was) and you may have *a Thorn in the fleſh, even* * *the meſſenger Satan buffeting of you*; yet if you wholly caſt your ſelf, and rely upon the free grace of Chriſt tendred in the Goſpel, you will find all ſorts of help in his merits, for juſtification, ſanctification, and conſolation in this world, and for glorification in the world to come. It's

2 Cor. 12. 17.

* Ἄγγελος Σατᾶν, (i. e.) *immiſſus mihi a ſatanâ.* Grot.

to

to be ſuppoſed that * *the thorn in the fleſh*, was ſome ſtrong Tentation wherewith the Apoſtle was aſſaulted, and he made haſte to God in earneſt prayers and ſupplications. This was the right and only means to obtain cure: For the ſame wiſe God, who exerciſed the Apoſtle with ſuch tryals, could only give a bleſſed iſſue out of them all. You muſt after this example go and do likewiſe. *For this thing* (ſaith the Apoſtle) *I beſought the Lord thrice, that it might depart: And he ſaid unto me, My grace is ſufficient for thee. For my ſtrength is made perfect in weakneſs.* You complain that you are defiled with ſins, you muſt apply the Blood of Chriſt (for it's cleanſing blood) to your ſoul: *The blood of Jeſus Chriſt his ſon cleanſeth us from all ſin.* You frequently complain that you are a great ſinner; for an anſwer to your complaints, I thus diſtinguiſh: There are two ſorts of ſinners, *viz. impenitent, and penitent ſinners.* You dare not ſay after deliberate and compoſed thoughts upon heart-examination, that you would

* Σκόλοψ τῇ σαρκὶ, *Hunc comparat ſudi ac paxillo: quemadmodum ſudes præacuti carnem pungendo afficit, ſic ſit illius infeſtationibus veluti punctionibus affligatus.* Muſc. in Loc. 2 Cor. 12. 7, 8, 9. 1 Joh. 1. 7.

not repent; neither, that you would not endeavour to repent; neither, that you do not beg of God grace to repent. Your ſenſibleneſs of your ſins, and mourning for them, and complaining againſt your ſelf, and your praying with the Apoſtle *to be delivered from the body of ſin*, plainly evidenceth that you are not an impenitent ſinner: And only impenitent ſinners who live and dye in their ſins, ſhall periſh: for (ſo ſaith our Saviour) *Except ye repent, ye ſhall all likewiſe periſh.* But as for penitent broken-hearted ſinners, ſuch as are affected with compunction of heart, and godly ſorrow for ſin, and are poor in ſpirit, and ſenſible of their loſt and undone condition as in themſelves, theſe have a peculiar invitation to come unto Jeſus Chriſt: For (ſaith he) * *I came not to call the righteous, but ſinners to repentance.* Comfort your ſelf with the ſerious

Rom. 7. 24.

Luke 13. 3.

Matt. 9. 13.

* Δικαίους. (i.e.) *Eos qui ſibi juſti videntur: peccatorii fugiunt,*

quibus opponuntur peccatores (i.e.) *qui ſuorum ſenſu vulnerati ad unam Dei miſericordiam con-* Bulling. in loc.

me-

meditation of thoſe grounds of comfort before mentioned, and make particular application of them to your own ſoul.

And now for a cloſe of all, I ſhall be your remembrancer of ſome ſelect Scriptures ſuitable to your condition, (and O! that God would write them in the Tables of your heart) which (through riches of mercy) have been my comfort and ſupport; and I hope that (through the bleſſing of God) they may be a ſupport and comfort unto you.

One Scripture is *Rom.* 8. 5, *But God commendeth his love towards us, in that while we were yet ſinners Chriſt dyed for us.* Rom. 8. 5.

A Second Scripture is *Matt.* 12. 20, *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory.* Matt. 12. 20.

Rom. 3. 24, 25.

A Third Scripture is *Rom.* 3. 24, 25, *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins, that are paſt, through the forbearance of God.*

Heb. 7. 25.

A Fourth Scripture is *Heb.* 7. 25, *Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

1 Joh. 2. 1, 2.

A Fifth Scripture (with which I ſhall conclude) is 1 *Joh.* 2. 1, 2, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.*

Theſe

Theſe precious Truths of God ought to be digeſted by Prayer, Meditation, and particular Application, and they will be (through the grace of God) as a ſtay and a ſtaff to your afflicted ſpirit. Remember (though you uſe the means) to look above means, and beg help of God. As the Ancients uſed to hold the Plough and pray; ſo you muſt apply your ſelf to the means preſcribed in the Word of God, and keep cloſe to Gods Ordinances; but above all, you muſt beg help from the God of the Ordinances. Be conſcientious and diligent in the uſe of the means, but look through the means and above the means unto God. Perſevere in your duty, leave the ſucceſs unto God, who in his own time (and that's beſt) can ſpeak comfort to you.

Thus you ſee what deſign I drive at, even in preſcribing to you ſuch Directions as may be for the ſetling and quieting of your ſpirit. My hearts deſire and prayer to God for you

you is; That God, in mercy and love to your Soul (and to any other in the like case), would imprint these things upon your heart by the effectual operation of his holy Spirit.

I Remain yours in the service of your Faith,

H. W.

FINIS.

Books Printed for; and are to be ſold by *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* in *Cheapſide*.

ONE hundred of Select Sermons. By *Tho Horton*.

Sermons on the whole Epiſtle of St. *Paul* to the *Coloſſians*. By Mr. *J Daille*, Tranſlated into *Engliſh* by *F. S.* with Dr. *Thomas Goodwin*'s, and Dr. *John Owen*'s Epiſtles Recommendatory.

An Expoſition of Chriſts Temptation on *Mat.* 4. and *Peter*'s Sermon to *Cornelius*; and circumſpect walking. By Dr. *Tho. Taylor*.

A compleat Martyrology, with Lives. By *Sam. Clark*.

Books *Quarto*.

The Door of Salvation opened by the Key of Regeneration. By *George Swinnock*, M. A.

Dr. *Collins* Sermons on the *Canticl.*

An Expoſition on the ſix firſt Chapters of the *Revelation*. By *Ch. Phelps*.

The Saints Triumph over the laſt enemy, in a Sermon at the Funeral of Mr. *James Janeway*. By *Nat Vincent*.

The vanity of man in his beſt eſtate, in a diſcourſe on *Pſal.* 39. 5. at the Funeral of the Lady *Suſanna Keate*. By *Richard Kidder*, M. A.

The Morning-Lecture againſt Popery,

[illegible] principal errors of the Church of Rome detected and confuted in a Morning Lecture, Preached by several Ministers of the Gospel in or near *London*.

Dr. *Wilds* Letter of Thanks and Poems.

The Intercourse of Divine Love between Christ and the Church, or the particular Believing soul: in several Lectures on the whole second Chapter of *Canticles*. By *John Collins*, D. D.

Octavo's.

Reading and Spelling made easie. By *Tho. Lye*.

Captives bound in Chains made free by Christ their Surety. By *T. Doolittle*.

Eighteen Sermons preached upon several Texts of Scripture. By *William Whitaker*.

The Saints care for Church-Communion; declared in sundry Sermons, preached at St. *James Dukes place*. By *Zach. Crafton*.

Cases of Conscience practically resolved. By *John Norman*.

The godly mans Ark, or a City of Refuge in the day of his distress, in five Sermons; with Mrs. *Moors* Evidences for Heaven. By *Edmund Calamy*.

The Almost-Christian discovered, or [illegible] Professor tried and cast. By